This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NEW WORK

ON

PHYSIOGRAPHY.

Just published, complete in Two Parts, price 2s. 6d.

OUTLINES OF PHYSIOGRAPHY.

With Illustrations.

By W. LAWSON, F.R.G.S.,

ST MARK'S COLLEGE, CHELSEA.

This little Manual is intended as a Text-Book of Physiography as prescribed by the syllabus of the Science Department, South Kensington. In Part I., which corresponds with the Elementary Stage of the subject, the Earth is considered apart from other portions of the universe, and chiefly in relation to the materials of which it is composed, the forces which act upon those materials, and the distribution of vegetable and animal life. In Part II. the Earth is considered as a planet, and its position in the solar system, as well as its relation to the distant stars, are pointed out.

The Parts (Elementary and Advanced) are also sold separately, price 1s. 6d. each.

*** *A Specimen Copy sent to Principals of Schools, post free, on receipt of half price in Stamps, by Oliver and Boyd.*

Edinburgh: OLIVER AND BOYD.
London: SIMPKIN, MARSHALL, AND CO.

LAWSON'S
OUTLINES OF PHYSIOGRAPHY.

OPINIONS OF THE PRESS.

"Mr Lawson has drawn up this work in a clear and interesting manner. The book is very readable throughout, and a large amount of useful information easily to be comprehended is contained in it."—*National Schoolmaster.*

"Part I. dealt with those parts of the subject usually regarded as Physical Geography. Part II. deals with light, spectrum analysis, and organic life, as well as the more familiar subjects of earth motions, tides, etc. These several topics are expounded with Mr Lawson's usual grasp and power of illustration. So far as the Science and Art examinations are concerned, no better book could be used."—*Educational News.*

"It is really an admirable manual, packed to overflowing with facts and principles, arranged with all the skill a practical educationist can command."—*Daily Review.*

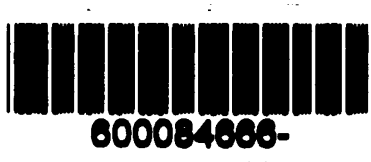
"An admirable digest of information. . . . The various branches of science are treated from the point of view of the most recent theories and discoveries."—*Scotsman.*

"We consider the little treatise peculiarly well adapted for the objects contemplated, and cordially welcome it as an important addition to our science text-books."—*Educational Chronicle.*

"The name of Mr Lawson, well known for his works on Geography, is a sufficient guarantee for the workmanlike style in which the book is put together."—*Educational Times.*

BY THE SAME AUTHOR.

Class-Book of Geography. 7 Coloured Maps. 1s. 6d.
Geography of the British Empire. 3s.
Text-Book of Physical Geography. 3s. 6d.
Elements of Physical Geography. 6d.


6000846666-

GREEK SYNTAX.

GREEK SYNTAX

WITH

A RATIONALE OF THE CONSTRUCTIONS.

CONTAINING AN

ENGLISH SUMMARY FOR THE USE OF LEARNERS,
AND A CHAPTER ON ACCENTS.

By JAMES CLYDE, M.A., LL.D.,

LATELY ONE OF THE CLASSICAL MASTERS IN THE EDINBURGH ACADEMY;
AUTHOR OF "ROMAIC AND MODERN GREEK, COMPARED WITH ONE ANOTHER AND WITH ANCIENT GREEK."

WITH PREFATORY NOTICE BY JOHN S. BLACKIE,
PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH.

Sixth Edition, Revised.

BIBLIOTHECA
DEC 1882
BODLEIANA.

EDINBURGH:
OLIVER AND BOYD, TWEEDDALE COURT.
LONDON: SIMPKIN, MARSHALL, AND CO.

1881.

304 . f . 49 .

PRINTED BY OLIVER AND BOYD, EDINBURGH.

AUTHOR'S PREFACE

TO THE FIFTH EDITION.

Twenty years have elapsed since this manual first appeared, witness the date of Professor Blackie's subjoined prefatory notice to the first edition; and, during that interval, three other editions, making 4000 copies in all, have been absorbed.

For the fourth edition, the whole work was re-written; and, for the present one, it has been not only revised throughout, but largely re-written again.

In particular, with Curtius and Schleicher* for authorities, the subject-matter has now for the first time been enriched with all such discoveries of comparative philology as bear upon the rationale of Greek Syntax; and, on the other hand, the difficulties of the less advanced student have been more than ever consulted by substituting the concrete mode of presentation for the abstract.

---

* Erläuterungen zu meiner Griechischen Schulgrammatik, von Georg Curtius. Prag 1863. Verlag von F. Tempsky.

Compendium der vergleichenden Grammatik der Indogermanischen Sprachen, von August Schleicher: dritte berichtete und vermehrte Auflage. Weimar 1871. Hermann Böhlau.

The illustration of Greek idioms by Latin and modern instances, which has been often reported to me as a peculiar excellence of this work, will be found on a still larger scale in the present edition.

The English Summary and the Chapter on Accents, added to the fourth edition at the suggestion of gentlemen who had either tested the book by teaching with it, or who on perusal had been so far pleased with the book as to take an interest in its improvement, reappear.

The Greek Summary was originally written for the purpose of assisting teachers who might aim at the free speaking of Greek to conduct the parsing lessons in Greek. Now that all teaching is environed and limited by examinations not one of which offers a single mark for so odd an accomplishment, that purpose cannot be served. Nevertheless, the Greek Summary is reprinted, partly because historically it belongs to the work, partly because it will ever possess an interest for the enthusiastic few.

The English and Greek Indexes have been considerably enlarged for the present edition: they enable the student both to consult the work on any particular subject, and to examine himself on its contents.

EDINBURGH July, 1876.

JAMES CLYDE.

PREFATORY NOTICE

TO THE FIRST EDITION

BY

JOHN S. BLACKIE

PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH.

I think it right to say a single word by way of preface to this book, not from the conceit that a work from the pen of the author of the admirable treatise on 'Romaic and Modern Greek'* requires any recommendation from me; but because, the work having been undertaken at my request, and for the use of my classes

---

* I am glad to see that Lord Broughton, in the last edition of his Travels in Albania &c. (vol. 2. p. 477.), speaks of this work in the following terms of well-deserved eulogy: "Professor Blackie's lecture, amongst other benefits conferred upon the students of Greek literature, has given occasion to a treatise which appears to me to contain, on the whole, more valuable information and sound criticism on the subject in question, than any which has hitherto come under my notice. The title-page of the pamphlet is as follows: 'Romaic and Modern Greek, compared with one another, and with ancient Greek, by James Clyde, M. A.'"

in the University, it seems natural that I should state my reasons for having wished its production, and the manner in which I intend to use it.

The natural method of learning languages is by *hearing* and *speaking*, which the invention of letters and the multiplication of books have supplemented by *reading* and *writing*. The best method of acquiring a foreign language, whether dead or living, will of course be that in which the greatest amount of hearing, speaking, reading, and writing can be compressed, in well graduated lessons, into a given amount of time. Some minds will profit more by one of these elements of complete indoctrination, and others by another; but the greatest progress will unquestionably be made by him who knows to avail himself of the resources of all the four.

In our schools and colleges, from causes that cannot be detailed here, the important exercise of speaking Latin and Greek has fallen into disuse, and, till that be resuscitated, the importance of the element of writing, which supplies its place, can scarcely be overrated. Writing indeed, even if the practice of speaking were in full play, could in no wise be dispensed with; for, though inferior to speaking in ease and flexibility, it is superior in accuracy and architectural massiveness. As matters now stand however, writing must be plied with double vigour; otherwise the learner will never get command of the language in a masterly way, as a fencer has command of his foil, but can only know it passively, as brutes stand in relation to sensuous impressions, which they receive and recognise, but cannot use.

How then is the writing of language to be practised? Plainly, as speaking is practised in the natural method; and, as this proceeds on the foundation of *hearing* — of which indeed it is but the reflection — so writing must be conducted by a well-calculated application of the materials presented by *reading*. Now, in the 'exercise-books' often used by teachers for inculcating the elements of Greek and Latin composition, this very obvious principle is disregarded. The learner reads one thing in a book, and in another book writes another and an altogether different thing. The evil consequences of this are manifest. The great mass of the materials presented by the reading lies as a dead store never called into service, and the scholar, knowing that he will never again have to employ what he reads, gets into the habit of passing it over in a perfunctory way, and throwing it aside, as a lawyer does those facts of the case he is pleading today which contain no principle bearing on the case he may be pleading tomorrow; while the written exercises present a wholly new set of words, phrases, and instructions, which are either given into the learner's hands without any demand on his memory, or contain problems too difficult for solution by a tyro of the most limited experience.

The proper course to be taken, instead of this slovenly and insufficient method of 'exercise-books', is quite obvious. The teacher must himself write out exercises formed upon the model of the reading-lesson, so that whatever is read today will certainly be required tomorrow, or next day, for the performance of the written exercise. This is the way in which I have

always proceeded in my junior class; and, in order to make the original impression, received from reading, be repeated as frequently as possible — in the frequency of which repetition the great trick of learning languages consists — I have insisted that the exercise, after having been made by the student, and corrected publicly by the Professor, be carefully transcribed into a book, subject to the inspection of the Professor, or the class-tutor.

In such exercises, there are obviously two things to be attended to, viz. the mere furniture of words, and their scientific disposition, or Syntax. The first presents no difficulty. That teacher must be extremely dull and stupid who cannot take the materials presented by the reading, and put them into some new shape that shall try at once the memory, and the wit of his scholars. But the management of the Syntax is more delicate. The mere words may be used as they occur, but the Syntax should be proceeded with in an orderly fashion, so that the progress may be, as much as possible, from the simple to the complex, from the obvious to the subtle. The teacher must therefore take special care not to confuse his scholars, by giving sentences implying a curious knowledge of the respective functions of the Subjunctive and Optative for example, before the formation of the simple independent sentence has been mastered; and he ought to make notes, in the margin of his book, of the points of construction which, as they occur, he helps the scholar gradually to evolve from his reading. Afterwards, to nail the whole down surely, he may compose notes, and dictate them

to the students, with the distinct reference to the several exercises, by which the most important principles of Syntax are gradually worked into the living consciousness of the learner.

It is manifest however that, with the greatest care, it will be difficult for the teacher to elicit a systematic whole of syntactical doctrine merely out of the materials presented by the reading, especially if, as in the meagre way of the Scotch universities, he sees the greater part of his students only for one short campaign of five months. To remedy this defect, it seems expedient that he should have at hand a good manual of Syntax, concise, but scientific and complete, to which he may constantly refer the student, and which, in point of bulk, shall be so manageable as to be easily mastered by a diligent youth in the course of a single session.

Not finding any work of this kind that exactly suited my views, I might have been forced to put together something of the sort for my own use; but, having happily met, in Mr. Clyde, with a gentleman in whom, from his skill as a teacher, and his habit of philosophical analysis, I had the greatest confidence, I have been enabled to get the want supplied without interrupting the course of more important studies.

I have only to add that, though I read a considerable part of the manuscript, I am not entitled to the slightest degree of praise for any of the good things that this work will be found to contain. As little can I be blamed for whatsoever spots the sharp-eyed critic may discover in a body otherwise fair. Had I not

known, from the most sufficient experience, that Mr. Clyde is a man able to fight his own battles against any grammarian in Christendom, I should never have asked him to do the work.

EDINBURGH 1. September, 1856.

JOHN S. BLACKIE.

CONTENTS.

Introduction . . . . . §§. 1, 2.

PART. I. MATERIALS OF SYNTAX.

The Article . . . . . §§. 3—9.
Substantives . . . . . §§. 10—20.
Adjectives . . . . . §§. 21—23.
Pronouns . . . . . §§. 24—30.
Verbs . . . . . §§. 31—47.
Adverbs . . . . . §§. 48—50.
Prepositions . . . . . §. 51.
Conjunctions . . . . . §§. 52—59.
Interjections . . . . . §. 60.

PART II. SYNTAX OF WORDS.

Concords . . . . . §§. 61—67.
Government of Substantives . . . . . §. 68.
Government of Adjectives . . . . . §§. 69—71.
Verbs governing the Genitive . . . . . §. 72.
Verbs governing the Dative . . . . . §. 73.
Verbs governing the Accusative . . . . . §. 74.
Verbs with a Double Regimen . . . . . §§. 75—78.
Government of Passive Verbs . . . . . §. 79.
Government of Verbals in τέος . . . . . §. 80.
Dependent Infinitive . . . . . §. 81.
Government of Adverbs . . . . . §. 82.

Government of Prepositions . . . . . §§. 83—85.
Government of Conjunctions . . . . . §. 86.
Government of Interjections . . . . . §. 87.

PART III. SYNTAX OF SENTENCES.

Order of Words in a Sentence . . . . . §. 88.
Declarative Clauses . . . . . §. 89.
Final Clauses . . . . . §. 90.
Relative Clauses . . . . . §. 91.
Temporal Clauses . . . . . §. 92.
Conditional Sentences . . . . . §. 93.
Interrogative Sentences . . . . . §. 94.
Oratio Obliqua . . . . . §§. 95—98.

APPENDIX.

PAGE
English Summary . . . . . 218—223
Ἐπιτομὴ Ἑλληνική . . . . . 224—231
Chapter on Accents . . . . . 232—245
English Index . . . . . 246—262
Greek Index . . . . . 263—272

GREEK SYNTAX

WITH A RATIONALE OF THE CONSTRUCTIONS.

INTRODUCTION.

§ 1. Object of the Work. *Σύνταξις* is *compositio*, 'a putting together'. Rules of *Syntax* therefore are rules of *composition;* and the object of this work is to investigate the rules according to which Greek words are put together (*συντάττονται*) in speech.

Obs. 1. **Rules of Syntax not Arbitrary.** Because speech expresses thought, the rules of Syntax are based on the principles of logic. As the simplest *thought* implies two *ideas,* and consists in mentally affirming — to take the most common and intelligible form * of the mental act — them of each other; so the simplest *sentence* contains two *words* or *phrases,* with the addition generally (§. 9. Obs. 1. c.) of some lingual contrivance that marks the mental affirmation. These indispensable elements of a sentence have been called by logieians

Subject, what is spoken about;
Predicate, what is said about the subject;
Copula, the lingual contrivance above-mentioned.

Whether the subject and predicate be made up of many words or of few, these words, besides themselves representing ideas, are combined in a sentence so as to represent also the relations of the ideas to each other. Consequently, not only the general structure of a sentence, but all the ways of putting the words together in its several parts, i. e. all the rules of Syntax find their ultimate justification in correspondence with the laws of thought.

---

* Each mood of the verb answers to some form of the mental act, or to several of them; for there are more forms of the mental act than moods in the verb

Obs. 2. **The Copula.** Many discard the word *copula,* and consider that which it is used by others to denote as forming part of the *predicate.* Strictly speaking, the copula is part of the predicate, and even the most important part, for it is the part which binds words into a sentence; and, because of this important function, a separate name for it is sometimes convenient.

Good God! John fighting! — two exclamations.
Good is God. John is fighting. — two sentences.

The *finite* substantive verb is more especially regarded as the *copula,* which else is recognised in the ending of some other *finite* verb. It is with reference to its finite forms that the verb is called *verbum, the word* by way of eminence, *ῥῆμα* (*εἴρω, I say*), the *telling* part of speech, i. e. the part of speech without which nothing can be *told.* Only such forms of the verb as have personal endings are called *finite,* because they only are *confined* to one number and person; and in contrast with them stand the *infinitive* forms, which, being *unconfined,* go with any number and person.* The personal endings of the finite verb, when made to correspond with the number and person of the subject, refer the verb to the subject: in other words, the personal endings of the finite verb contain the *copula* or *tie* between subject and predicate.

Obs. 3. **The Simple Sentence.** A sentence that has but one finite verb in it is a *simple* sentence; and such a sentence may consist of but one word, the indispensable finite verb. The only part of the English verb by which a complete thought can be expressed in one word is the imperative; but in Greek, owing to the greater wealth of personal endings possessed by the verb, affirmation and wishes, as well as commands, can be expressed by the verb unaided. Of the following three examples, the last, equally with the first and second, is a complete simple sentence.

Σὺ πλούσιος εἶ, Σὺ πλουτεῖς, Πλουτεῖς, Thou art rich.

It must not however be supposed that the simple sentence is necessarily short. Any amount of descriptive matter may accompany the subject, provided it be conveyed by adjectives or adjectival phrases; and not only may the verbal predicate be accompanied by an object

---

* Latin affords the clearest illustration of the *finite* forms changing with number and person, while one and the same *infinitive* form goes with all numbers and persons.

Ego	aegrot-o,	Dico me	aegrotare.
Tu	- -as,	- te	
Hic	- -at,	- neminem	
Nos	- -amus,	- nos	
Vos	- -atis,	- vos	
Omnes	- -ant.	- omnes	

similarly described, but any amount of circumstantial matter, for instance as to time, place, and manner, may be grouped around it. The simple sentence is not therefore necessarily short; but, whether long or short, a sentence is simple if it contain but one finite verb.

Obs. 4. **Sentences Compound and Complex.** A combination of simple sentences is also called a sentence; but, for distinction's sake, the simple sentences themselves are then called *clauses*. The combination is called a *compound* sentence if the clauses are combined with one another by *coordination;* and a *complex* sentence if they are combined by the *subordination* of some to others: e. g.

Thou art rich, but I am poor. *Compound.*
Though thou art rich, thou art not happy. *Complex.*

Every subordinate clause is in its nature substantival, adjectival, or adverbial, i. e. does the work of a substantive, an adjective, or an adverb.

Substantival clauses are of two kinds:

Declarative, as 'I say (what?) that the enemy is near'.
Interrogative, as 'I ask (what?) whether the enemy is near'.

Adjectival clauses are of one kind, and, being always introduced by some relative word, are therefore called

Relative, as 'the time *which* the seer foretold'.
'the time *when* the enemy was near'.

Adverbial clauses are of many kinds, being introduced by a great variety of conjunctions, and denoting the manifold circumstances of an action, as its *where,* its *when,* its *how,* its *cause,* its *aim,* its *result.*

Obs. 5. **Infinitival Clauses.** The so-called *infinitival* clause in Greek and Latin is not strictly speaking a clause; because a clause is a sentence, and the *finite* verb is necessary to a sentence (Obs. 2). Nevertheless, the infinitival clause is often translated into English by means of the finite verb: it is indeed a brief and neat way of expressing the subordinate clause after *verba sentiendi et declarandi;* so that the phrase infinitival clause is not without justification (§. 45.). In Greek, there are also *participial* clauses, so called because they also imply a sentence; and the English language is flexible enough to represent the three forms of the Greek: e. g.

Οἶδα ὅτι οἱ παῖδες ἀργοί εἰσιν, I know that boys are idle.
Οἶδα τοὺς παῖδας εἶναι ἀργούς, I know boys to be idle.
Οἶδα τοὺς παῖδας ἀργοὺς ὄντας, I know boys as being idle.

The Latin language, with its usual rigour, admits of only one form, the infinitival, *Scio pueros esse otiosos.*

§ 2. Method of the Work. Since words form the materials of Syntax or Composition, and the rules of Syntax depend on the meaning of words and of their,

grammatical forms (§ 1. Obs. 1.), it is proposed first to review the forms of Greek words, so as to throw light on their syntactical adaptations; and this will be done according to the usual classification of the parts of speech. Not that this classification is perfect; for, however sharply distinguished eight or nine parts of speech at first sight appear, they do nevertheless imperceptibly pass into one another. Philology indeed is tracing them all, interjections excepted, back to primitive nouns and verbs. But the common classification is probably not more imperfect than any other that might undertake to exhibit the constituents of fully developed speech, since in thought, as well as in language, there are no boundary-lines, but only border-territories; and it has the great advantage of being already familiar to the student. The rules of Syntax themselves will then be treated of, first as they relate to words, next as they relate to sentences. The whole work therefore is divided into three parts.

I. The Materials of Syntax.
II. The Syntax of Words.
III. The Syntax of Sentences.

Obs. **Irregularities in Greek Syntax.** The student must not expect to find every difficulty solved in this work. The analysis of language proceeds on the supposition that it is the articulate expression of mind; but mind is not always or merely logical. Thought is often unclear in itself, often complicated with emotion; and to the imperfections of mind must be added the imperfections of language. Thought is often too subtle, passion too strong, conversation too rapid for language; hence ellipses, idioms, and manifold departures from the norm, which are often only confessions of weakness, or actual down-breakings on the part of language in its attempt to render fully, or to keep pace with thought. Besides the logical and emotional elements, phonetics* must also be taken into account; and these

* A familiar instance of the power of mere sound, in determining the use of lingual forms, is the *me* of the Scotch dialect for *I* emphatic, or the *moi* of the French for *je* emphatic. Thus 'Moi! je ne ferai rien de la sorte' = 'Me! I' ll do nocht o' the kin'. The corresponding forms *moi* and *me*,

magistral influences are modified, by the peculiar genius and fortunes of each people, in an endless variety of ways which cannot always be distinctly traced. Syntactical irregularities are numerous in Greek. From the variety of dialects, and the long duration of the classic era, throughout which the analytic forms of language were growing up by the side of the synthetic, without however supplanting them, the *totality* of Greek appears not so much a continent of fixtures, as an ocean of moving forms: and even in one dialect, and at one period of its history, that rigid uniformity of construction which the Latin observed is not found in Greek. This comparative lawlessness seems to have arisen partly from the independence of the individual who, in endeavouring to translate his own mind into language, did not so much conform to an objective model as obey the formative powers within him; and partly from the agility of the Greek mind, which looked on the same transaction now as a process having a beginning and an end, now as a single act, and which regarded itself, in respect to the same operation, now as receptive, now as active, and, in respect to the same event, now as an immediate witness or even a participator, and now as a distant reporter. The distinct statement and rational explanation of the more usual constructions is, however, quite practicable, and besides is the most important part of Syntax; for the *prevailing* usage is an absolute law to foreigners, particularly learners. As to constructions rare and of doubtful rationale, all that can be done is to report the last word of modern philology regarding them.

---

in these examples, are not copies of each other: both have come into use as emphatic nominatives, because the ordinary nominatives, from their mode of pronunciation, — *je* and the Scotch *I* being both obscure short sounds — were incapable of receiving and transmitting the full volume of sound required by emphasis. Accordingly in English, German, and Italian, where the ordinary nominatives *I*, *ich*, *io*, are so pronounced as easily to admit of vocal emphasis, no forms are used parallel to the French *moi* and the Scotch *me*. That which is classical in French and Scotch is unclassical, and in fact ungrammatical in English, simply because kindred forms happen to be pronounced *ore rotundo* in England, but between the teeth in France, and at the bottom of the *pharynx* in Scotland.

PART I. MATERIALS OF SYNTAX.

THE ARTICLE.

A weak demonstrative Pronoun.

§ 3. **Threefold Force** of ὁ ἡ τό. In English, *the* is only a weak form of *that;* and, in the modern Romanic languages, the definite article is uniformly derived from Latin demonstratives. Compare

Alexander *ille* magnus, Alexandre *le* grand;
rien de *la* sorte, nothing of *the (that)* kind.

In like manner, ὁ ἡ τό was originally demonstrative. It is the Greek variation of the primitive Indo-European demonstrative *sa sā ta (tat)*, the sibilated forms of which are aspirated in Greek, while the *t* forms survive not only in Greek, but in the Teutonic languages, including English, witness *the* and *that.* Out of the demonstrative force of ὁ ἡ τό, arose, by mere enfeeblement, its use as definite article, and, by the process explained in § 4, its use as a relative pronoun. This threefold use is preserved in Modern Greek: as the definite article, *passim*; as a demonstrative,

εἰς τὸν ὅστις θελήσῃ, to *him* who shall be willing;

as a relative, in antiquated expressions belonging to the Romaic or vulgar dialect. Compare

(Proverb) τὰ φέρνει ἡ ὥρα, ὁ χρόνος δὲν* τὰ φέρνει,
What an hour brings, *that* a year brings not.

---

* This δέν, a corruption of οὐδέν, is the Romaic negative adverb: φέρνει for φέρει. Compare the classic φερνή *dowry.*

(Il. I. 125) *τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,*
What we pillaged out of cities, *that* has been divided.

The same threefold use of the article exists in German, as:

Der Menſch den ich befreundete, der hat's gethan.
The man *whom* I befriended, *he* has done it.

Obs. 1. *Ὁ ἡ τό* in Homer. *a.* In reading Homer, the student must not connect *ὁ ἡ τό*, even when unaccompanied by a particle, with a noun, whenever he can: on the contrary, he must presume on its demonstrative force, and translate it independently if he can, as (Il. I. 488—9):

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
But, sitting by the swift-sailing ships, *he* nursed his wrath,
Achilles swift of foot, Jove-descended son of Peleus.

This anticipative use of *he* is quite according to our conversational and ballad style, as when we say, '*He* was a great poet, Milton', instead of 'Milton was a great poet', or,
"When *he* sank in her arms, the poor wounded Hussar" (Campbell).

b. Because *ὁ ἡ τό* was in Homer only beginning to be used as an article, those distinctions which, as article, it marks in Attic Greek are not to be looked for in Homer. As in Latin the context alone guides the student in translating *video regem*, 'I see *a* king', or 'I see *the* king', so in Homer the context alone determines whether *αὐτός* means *ipse* or *idem* (§. 7. e.); and the like.

Obs. 2. *Ὁ ἡ τό* demonstrative in Attic. In Attic Greek, the demonstrative force of *ὁ ἡ τό* appears when it represents a governing noun omitted before its dependent genitive (§. 8, Obs. b.); when it is fortified by the particles, *μέν*, *δέ*, *γάρ*; when it makes a prepositional phrase substantival (§. 6. d.); and in a few set expressions, as

τὸ καὶ τό, this and that; *διὰ τό*, for this (reason);
πρὸ τοῦ, vorbem, before that (time);
ἐν τοῖς πρῶτος, among them first i. e. first of all.

This last example, which passes for an Attic formula, is also found in Herodotus, and even Homer, as
(Herod. 7. 137) *ἐν τοῖς θειότατον*, a most marvellous thing;
(Il. V. 395) *Ἀΐδης ἐν τοῖσι πελώριος*, Pluto mightiest among them.

This use of the article may generally be explained by the ellipsis of a participle, as (Thuc. I. 6. 3)
Ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο,
And the Athenians were the *first of all* to lay aside arms,
where the insertion of *κατατεμένοις* after *τοῖς* would complete a

regular construction. This formula however became at length adverbial, *ἐν τοῖς = πρὸ πάντων*, for it remains the same in whatever gender and number *πρῶτος* may follow, as (Thuc. III. 81. 6.)

Οὕτως ὠμὴ ἡ στάσις προὐχώρησε καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο, The sedition went on thus cruelly and seemed to be the more cruel, because it was the *first of all*.

In the style of the N. T., ὁ ἡ τό is always an article; but the quotation from Aratus (Acts 17. 28.),

τοῦ γὰρ γένος ἐσμέν, for we are his offspring,

is an example of its demonstrative use.

§ 4. Ὅ ἡ τό **Relative.** The coordination *in form* of clauses *logically* subordinate is the primitive structure of language (§ 52): it abounds in Homer, and is common also in Herodotus. But, as soon as men perceive the logical subordination of a clause beginning with *he*, *that*, or any other demonstrative, the demonstrative word begins to acquire a relative force; and, when this perception has become distinct and permanent, the relative force of the demonstrative word is established. Thus the English demonstrative *that* has become relative also. In Homer, it is often indifferent whether ὁ ἡ τό be translated by the demonstrative, or by the relative, as (Il. I. 324—5):

Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
Ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.

'And if he give her not up, I myself will come with a more numerous following, and take her, — *which* will be even worse for him,' or — '*that* will be even worse for him'.

Ionic and Doric writers use only the τ forms of the article as relatives, and form the Nom. Plural Masc. and Fem. in *τοί* and *ταί*; but Homer uses all forms of the article as relatives,* and even the aspirated forms are then accented, as (Od. II. 262.)

---

* How nearly related the primary functions of the article and the relative are, even when their forms have come to differ, appears by the comparison of such phrases as

Ἀντίοχος ὁ στρατεύσας δεύτερον ἐπὶ Πάρθους,
Ἀντίοχος ὃς ἐστράτευσε δεύτερον ἐπὶ Πάρθους.

Κλῦθί μεν, ὃ χθιζὸς θεὸς ἦλυθες ἡμέτερον δῶ,
Hear me, thou *who* camest yesterday to our house a god.

The relative use of ὁ ἡ τό occurs but seldom in the tragedians: in comedy and Attic prose, it is unknown.

§ 5. Ὁ ἡ τό as Definite Article. The definite article is so called, because it either introduces a specification which *defines* the reference of a noun, as

Σωκράτης ὁ φιλόσοφος, Socrates *the* philosopher;

or alludes to some such specification understood by the parties speaking, as

οἱ τριάκοντα, the thirty (tyrants at Athens);
οἱ ἕνδεκα, the eleven (executioners at Athens);
τὰ δύο μέρη, the two (third) parts i. e. two-thirds.

The understood specification, according to its nature, either *individualises* or *generalises* the idea of the substantive. Thus, if I say ὁ *βοῦς*, 'the ox', it cannot be known, either in Greek or in English, whether I mean some ox in particular, or oxen in general: that must be ascertained from the nature of the whole statement, or from the context. In

ὁ *βοῦς ζῶον χρησιμώτατόν ἐστιν*, the ox is a most useful animal,

---

This affinity is accurately marked by the language of the ancient Greek grammarians, who called both of them ἄρθρα = *articuli*, 'joints', because both serve *εἰς συνάρθρωσιν λόγου* i. e. for the compacting, as by joints, of discourse. To distinguish them, the article was called ἄρθρον προτακτικόν, and the relative ἄρθρον ὑποτακτικόν. But the position of the article is a mere accident. In Danish, and indeed in all the Scandinavian dialects, the article is postpositive. Again, as in Latin the position of *ille* was optional, it has happened that the article is praepositive in Italian, after the model of *ille homo*, and post-positive in Wallachian, after the model of *homo ille*, the Wallachian language equally with the Italian being a daughter of the Latin. In Homeric Greek too, when ὁ ἡ τό is a demonstrative *adjective* pronoun, and is followed by a relative, it is usually postpositive, as (Il. V. 319, 320.)

οὐδ' ... ἐλήθετο συνθεσιάων τάων ἃς ἐπέτελλε Διομήδης,
nor forgot he *those* commands which Diomedes gave him.

the understood specification is *the animal so called*: on the other hand, in

ὁ βοῦς ἐσφάγθη, the ox has been killed,

the understood specification is *the one you and I know about.*

Obs. 1. **The Article with Common Nouns.** *a.* The use of the article to *individualise* its substantive, whether singular or plural, is the same in Attic Greek as in English: but not so its use in *generalising* the substantive. In English, classes are denoted, or the *type* of a class is denoted by prefixing the article to the singular substantive, as 'the fox', 'the lawyer' &c. with the single exception of *man*, who, on account of his singularity among living beings, is named as God is named: we say 'man', not '*the* man', just as we say 'God'. In Greek, the use of ὁ ἡ τό with singular nouns for the purpose of generalisation is optional in all cases. Plato has

ἐπειδὴ ὁ ἄνθρωπος θείας μετέσχε μοίρας,
since *man* partook of a divine element; and also
ἄνθρωπος θειότατον ἡμερώτατόν τε ζῶον γίγνεσθαι φιλεῖ,
man is wont to be the divinest and gentlest of animals.

Moreover, the generalising power of ὁ ἡ τό extends to the plural of nouns, whereas that of the English article is confined to the singular. With adjectives used substantively, the generalising power of the article is the same in both languages (§. 6. b.).

b. With common nouns, the article has, after numerals, a distributive force, as

δὶς τοῦ μηνός, due volte *il* mese, zweimal den Monat.

Obs. 2. **The Article with proper Names.** *a.* Names of persons do not take the article, when they are followed by a defining phrase which itself begins with the article, as

Σωκράτης ὁ φιλόσοφος, Socrates the philosopher.

In general, the article should not be prefixed to proper names except when the bearer of the name is to be distinguished from all his namesakes, either as being pre-eminent, or as having been previously mentioned. Thus ὁ Σωκράτης is admissible, either as referring to the famous sage, as we say '*the* Chisholm' to distinguish the head of the clan; or as denoting some particular Socrates already spoken of.* In like manner, Θεός may have the article prefixed.

* In German, the definite article is prefixed to the names of inferiors whose position in the household is well known, as Der Johann ſoll das Pferd bringen, 'John is to bring the horse'; here the article alludes to the understood specification *who is our coachman.*

In 1. Cor. 15. 58, *Κύριος* occurs first with and then without the article. As we say *Pharaoh*, so the Greeks used *βασιλεύς* without the article for the Persian king.

b. Names of places (§. 8. Obs. a.) commonly take the article; and with the appended specification of *mountain*, *river* &c. are variously written, as

ὁ Εὐφράτης ποταμός, *ὁ ποταμὸς ὁ Εὐφράτης*, *Σικελία ἡ νῆσος*, but the first of these formulae is the most common.

Obs. 3. **The Article with Quasi-Proper Names.** Names of striking natural objects, of occupations, arts and sciences, of virtues and vices, of near relatives, and of social unities, because they denote what is capable of being personified or regarded as unique, may, like proper names, be used without the article, particularly when governed by a preposition. Most of these usages are paralleled in English. The English poet can sing of 'ocean's roar' and of 'sun, moon and stars' without the article: and we may ask a child, 'What does father say to this?' *father* being, in the child's language, not the name of a class, but the name of an individual, i. e. a proper name. So also we talk of a man being 'on 'Change', or 'at church', or 'in town', as the Greeks talked of a man being *ἐν ἄστει*, *ἐν ἀγορᾷ*.

Obs. 4. **More or less frequent Use of the Article.** Only the most general rules can be given for the use of the article in English; and Greek practice is still more inconstant. Because *ὁ ἡ τό* defines, it is more used in prose, especially in philosophical compositions, where clearness and precision are first necessities, than in poetry and rhetorical compositions generally, where rapidity and vivacity are subserved by its omission. Greek writers were, in regard to this matter, urged by opposing influences, the prestige of ancient example, on the one hand, inviting them to omit the article where it *might* be used, and the tendency of the language towards analytic development, on the other hand, inviting them to use it, where it *might* be omitted. Owing to this development, the later the author the more frequent is its use; and not till after the classical era did the article come to be used wherever it possibly could, as in the Greek of the present day, and in French.

§ 6. Substantival Phrases formed by means of the Article.

These are formed

a. With infinitives, which were all originally noun-cases (§ 45.), and with infinitival clauses, but only in the singular, as

τὸ ἁμαρτάνειν, *il peccare*, sinning;
ἐπιθυμία τοῦ πιεῖν, *desiderium bibendi*;

τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσιν,
that God foreknows the future, all say;
Φίλιππος κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι,
Philip prevailed by marching first against the enemy.

Very common is the Dative infinitival clause with *ἐν*, *ἐπί* on condition of, *πρός* in addition to; also the Accusative one with *διά* because of; and very important is the Genitive infinitival clause used without a preposition to express a purpose (§ 90 c.).

b. With adjectives and participles in both numbers, the corresponding English idiom being confined to plural adjectives*, as

ὁ πλούσιος, the rich man; *ὁ βουλόμενος*, whoever will;
οἱ ἔχοντες, the rich; *οἱ τυχόντες*, chance people;
Κῦρος ὁ βασιλεύων = *Κῦρος ὁ βασιλεύς*, Cyrus the King.

Adjectives and participles so used may preserve their proper regimen, as

οἱ τὴν πατρίδα ὠφελοῦντες, the benefactors of their country.

With the neuter singular of adjectives, the article forms *abstract* nouns, as

τὸ καλόν, the beautiful, but *τὰ καλά*, beautiful things.

Also *collective* nouns, especially from adjectives in *-ικός*, as

τὸ ἱππικόν, the cavalry; (*τὰ ἱππικά*, horse-exercises);
τὸ πολιτικόν, the citizens; *τὸ ἐναντίον*, the enemy.

c. With adverbs, mostly in the plural, as

ὁ πλησίον, the neighbour; *οἱ πάνυ*, the *élite;*
τὸ ἔξω, the outside; *τὰ ἐνθάδε*, affairs here.

d. With prepositional phrases, as

οἱ περὶ Ἀλέξανδρον, Alexander and his suite;
οἱ ἀμφὶ Πλάτωνα, Plato and his school;

but sometimes 'his disciples alone', and sometimes 'Plato

---

* Here also, the German usage is co-extensive with the Greek, as
der Gute, the good man; die Gute, the good woman;
das Gute, the good (absolute); die Guten, the good people;
der Getödtete, the person killed; die Reiſenden, the travellers.

alone', by an exaggeration of the *usus ethicus*, which finds politeness in indirectness of speech.

e. With dependent genitives, as

τὸ τοῦ Δαρείου, Darius' saying; οἱ Μένωνος, Menon's troops.

Most frequent of all is the neuter plural of the article, as

τὰ τῆς τύχης, the vicissitudes of fortune;
τὰ τῶν Ἀθηναίων, the interests of the Athenians;
τὰ τῶν διακόνων = οἱ διάκονοι, the messengers;

for in Soph. Phil. 497 τὰ τῶν διακόνων is followed by ποιούμενοι in apposition.

f. With single words as such, and whole sentences, as

τὸ δ' ὑμεῖς ὅταν εἶπω, τὴν πόλιν λέγω,
and when I say *you*, I mean the state.
τὸ ἢν πείσωμεν ὑμᾶς, ὡς χρὴ ἡμᾶς ἀφεῖναι,
the persuading of you that you ought to let us go.

Obs. 1. **The Substantival Infinitive.** *a.* The Infinitive with the article becomes a noun, only in so far as, by the declension of the article, it may represent any case: it still retains its regimen as a verb, as

τὸ ἐπιστολὴν γράφειν, the writing of a letter;

and any quality or circumstance attributed to it must be expressed not adjectively, but adverbially. The substantival Infinitive, and Infinitive clauses used substantively with the article frequently occur under the government of prepositions (§. 6. a.),

οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι,
nothing was done, because he was not present.

b. Without the article, the Infinitive may be used substantively in the nominative, as

Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν,
It is not agreeable to have many enemies.

Hence, with impersonal verbs; for in δεῖ λέγειν, the infinitive λέγειν is really the subject of δεῖ. Also in the accusative case, as

ἀναβάλλομαι ἀποκρίνεσθαι, I delay answering,

for the Infinitive really answers here to the question *what?* and expresses the direct object of ἀναβάλλομαι, though the true nature of this construction is commonly lost sight of in the rule that one verb governs another in the Infinitive. But the Infinitive must have the article in order to represent the genitive or dative. Neither can the anarthrous Infinitive represent a case dependent on a preposition.

The only preposition ever used with the anarthrous Infinitive is *ἀντί*, and that by Herodotus alone (I. 210. 8.)

ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἁπάντων, instead of being ruled by others, to rule over all.

Obs. 2. **Adverbial Expressions formed by the Article.** Substantival phrases formed by the article in the neuter gender, and commonly also in the accusative case (§. 16. d.), are largely used adverbially, as

τὸ ἐμοῦ, { what belongs to me (substantival), for my part (adverbial).

Such phrases are

τὸ πρῶτον, firstly;
τὸ δεύτερον, secondly;
τὸ τελευταῖον, lastly;
τὸ ἀρχαῖον / *τὸ παλαιόν*, anciently;
τὸ λοιπόν / *τὰ λοιπά*, in future;
τὸ νῦν / *τὰ νῦν*, (Scot. *the noo*) now;
τἄλλα, in other respects;
τῷ παντί, in every respect;
τὰ πολλά, in most respects;
τὸ ὅλον / *τὸ ξύμπαν* / *τὸ ἐπίπαν*, on the whole;
τὸ πλέον / *τὰ πλείω*, for the more part;
τὸ μέγιστον, for the greatest part;
τὰ μάλιστα, in the highest degree;
τὸ μὲν ἄλλο, for the rest.

§ 7. **The Article with Pronouns.** *a.* When the demonstratives *ὅδε*, *οὗτος*, *ἐκεῖνος* are joined attributively to nouns, not being proper names, these nouns generally take the article in Attic prose, but are often found without it in the poets, particularly after *ὅδε*. The order is

ὁ ἄνθρωπος οὗτος, or *οὗτος ὁ ἄνθρωπος*,

the article being prefixed to the noun, and the demonstrative either preceding or following both. When an adjective or adjectival phrase accompanies the noun and article, inasmuch as the adjective and the noun may be regarded as expressing one complex notion, the same order may be maintained, as

αὕτη ἡ στενὴ ὁδός or *ἡ στενὴ ὁδὸς αὕτη*,

but the more common formula is

ἡ στενὴ αὕτη ὁδὸς, this narrow way.

The demonstratives of quality and quantity are collocated with the article thus:

τοιοῦτος ὁ ἀνήρ or *ὁ τοιοῦτος ἀνήρ*, such a man.

b. The article accompanies the possessive adjective pronouns when used definitely,

τὸ σὸν μένος, *la tua ira,* that wrath of thine;
ὁ ἐμὸς ἀδελφός, my brother (definite);
ἐμὸς ἀδελφός, a brother of mine (indefinite).

The prefixing of the article implies 'the only brother I have', or 'the one previously mentioned', at any rate 'the one you and I mean'. The formula ὁ πατὴρ ὁ σός is also used (§. 26.).

c. The article accompanies the interrogative adjective pronouns when the question relates to something which has been already mentioned, as

τὰ ποῖα; *lesquels?* what sort of things?

d. The article is found with a relative pronoun only in the peculiar expressions of which ὁ οἷος σὺ ἀνήρ is the type (§. 67. Obs. 3. b.); and even there it may be omitted.

e. The two meanings of αὐτός in Homer (§. 3. Obs. 1. b.), *ipse* and *idem,* are in Attic Greek distinguished by different collocations of the article with it.

ὁ αὐτὸς ἄνθρωπος, the same man (*idem*);
αὐτὸς ὁ ἄνθρωπος / ὁ ἄνθρωπος αὐτός, the man himself (*ipse*).

f. Πᾶς and its compounds, with the article, denote a total: without it, their force is distributive.

τα πάντα δέκα, ten in all; πάντα δέκα, ten of each.
ἀνὰ πᾶσαν τῆν ἡμέραν, the whole day;
ἀνὰ πᾶσαν ἡμέραν, every day.

In the plural however, even when a total is meant, the article is often omitted

πάντες ἄνθρωποι = οἱ ἄνθρωποι πάντες.

The usual collocation of πᾶς with the article and a noun is predicative in form (§. 9. Obs. 1.).

ἡ πόλις πᾶσα or πᾶσα ἡ πόλις, the whole city.

But πᾶς, and more frequently ὅλος, is also found in the attributive formula (§. 8. a.).

g. The meaning of ἄλλος, ὀλίγος, πολύς is thus modified by the article,

ἄλλη χώρα, another district, *alius ager;*
ἡ ἄλλη χώρα, the rest of the district, *reliquus ager.*
ὀλίγοι, few; οἱ ὀλίγοι, the few, i. e. the oligarchy;
πολλοί, many; οἱ πολλοί, the many, i. e. the mobocracy;
πλέονες, more; οἱ πλέονες, the majority.

k. The article intensifies the distributive force of ἑκάτερος and ἕκαστος, the latter of which however is often found without it. The collocation of them, and also of ἄμφω and ἀμφότερος, with the article and a noun is predicative in form (§. 9. Obs. 1.)

τὼ ὦτε ἀμφοτέρω or ἀμφοτέρω τὼ ὦτε, both the ears.

Obs. 1. **Demonstrative Pronouns without the Article.** When demonstrative pronouns are used, not attributively (§ 7. a.) but substantively, the article is omitted, as

ἐν Πέρσαις νόμος ἐστὶ οὗτος,
among the Persians, there is a law (viz.) this;

and, when the substantival demonstrative stands in apposition to a following noun, it must not be translated as if it were attributive, as

(Attr.) τούτῳ τῷ διδασκάλῳ χρῶνται, they have this teacher;
(App.) τούτῳ διδασκάλῳ χρῶνται, they have him as teacher.

Even the substantival demonstrative takes the gender and number of the noun to which it stands in apposition, as

ταύτῃ ἀπολογίᾳ χρῆται, he uses this as an excuse.

So, *ea demum est vera felicitas*, that indeed is true happiness.

Obs. 2. Ὁ ἡ τό **Englished by Possessive Pronouns.** The Greek article supplies the place of the English possessive pronoun wherever, from the nature of the statement, or from the context, the possessive reference is already obvious, as

οἱ γονεῖς στέργουσι τὰ τέκνα, parents love *their* children;
ὁ βασιλεὺς σὺν τῷ στρατεύματι, the king with *his* army.

Had the children not been the parents' own, or the army not the king's own, then a possessive pronoun, or some phrase, must have been used to indicate whose they were. The French idiom agrees with the Greek to a considerable extent, particularly when parts of the body are in question, as

ἀλγῶ τὴν κεφαλήν, j'ai mal à *la* tête, I have a headache.

So does the German. English contains only a few isolated examples, as 'I gave him a slap in *the* face', 'the apple is bad at *the* heart'.

§. 8. **The Article with Attributives.** Without the article, the adjective, whether placed before or after the substantive, is attributive, as

μέγας φόβος or φόβος μέγας, great fear;

but the adjective is emphasized by being placed first.

a. The common attributive formula is the same in Greek as in English,

ὁ ἀγαθὸς ἀνήρ, the good man.

Agreeably to this formula, whatever words intervene between the article and its noun are to be held as attributive. In this way, adverbs, prepositional phrases, and even infinitival clauses are converted by the article into adjectival phrases, as

ὁ τότε βασιλεύς, the *then* king;
ἡ πρὸς Ἀθήνας ὁδός, the road *to Athens*;
διὰ τὴν ἀεὶ μελέτην, on account of the *constant* practice;
ἥ γε πρὶν ἄρξαι αὐτὸν ἀρετή, his virtue *before* reigning.

Several such specifications may be put either together under one article, as

ἡ ἐν Σαλαμῖνι πρὸς τὸν Πέρσην ναυμαχία,

or separately with an article to each, as

ἡ ἐν Σαλαμῖνι ἡ πρὸς τὸν Πέρσην ναυμαχία,
the naval engagement *at Salamis against the Persians*.*

Very rarely, one of the specifications follows the principal noun without the article being repeated with it, as (Thuc. I. 18. 1.)

μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος,
after the destruction of the tyrants out of Greece.

b. Another formula emphasizes the adjective by placing it in apposition, as it were, to the noun, as

ὁ ἀνὴρ ὁ ἀγαθός, der Mann, der gute.

In this formula, the article precedes the noun or not, according as the noun would have required the article or not, had no adjective been subjoined, as

τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου;
wherein differs an incontinent man from the most incontinent beast?
οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν,
the Chians pulled down their new wall.

---

* The Latin language, not possessing a definite article, does not ordinarily allow prepositional phrases to be connected with nouns without the aid of an adjective or participle: ἡ ἐν Σαλαμῖνι μάχη, *pugna Salaminia*, or *pugna ad Salamina facta*.

Obs. The Article with Nouns in Regimen. *a.* The formulae are

ἡ τοῦ πατρὸς οἰκία (most common)
ἡ οἰκία τοῦ πατρός (common)
ἡ οἰκία ἡ τοῦ πατρός (rare)
τοῦ πατρὸς ἡ οἰκία (very rare).

The genitive of the noun is attributive in its nature (§ 21. a.); accordingly, the first and third of these formulae coincide with those for adjectives (§. 8.). The last two, particularly the last of all, emphasize the genitive.

Between the principal substantive and its article, other words besides genitives may stand with the article, which may thus come to be repeated several times in succession, as

ἡ τῶν τὰ τῆς πόλεως πράγματα πραττόντων ἀρετή,
the virtue of those who manage the state.

b. The article representing an omitted governing noun precedes the genitive case, as

ἡ ἐμὴ οἰκία καὶ ἡ τοῦ ἀδελφοῦ, my house and *that* of my brother.

The nouns παῖς, χώρα, ὁδός, even when they have not occurred in the preceding context, are commonly represented by the article:

ὁ τοῦ Φιλίππου, Philip's *son*;
εἰς τὴν τοῦ Φιλίππου, into Philip's *country*;
ἦει τὴν διὰ τῶν ὀρῶν, he took the *path* through the mountains.

c. If the governed noun is represented by a pronoun, the formulae are

Demonstratives (§. 30.) and *Reflexives* (§. 25.)	*Personal Pronouns* (§. 24.)	*Interrogatives* (§. 27.) and *Relatives.* (§. 29.)
ὁ ἑαυτοῦ πατήρ		
ὁ πατὴρ ἑαυτοῦ	ὁ πατήρ μου	
ὁ πατὴρ ὁ ἑαυτοῦ	μοῦ ὁ πατὴρ	οὗ ὁ πατήρ.

§. 9. The Article distinguishing Subject from Predicate. In clauses formed by appositive verbs, though both subject and predicate may have the article, as

(Herod. V. 77.) οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες,
and the rich were called the horse-breeders,

or want it, as (Plat. Theaet. 8.)

πάντων χρημάτων μέτρον ἄνθρωπος,
man is the standard of all things;

though sometimes even the predicate has the article, and the subject not, as

εἰρήνη ἐστὶ τἀγαθόν, peace is the *summum bonum*,

yet generally the subject takes the article, the predicate not, as

βασιλεὺς ἐγένετο τὸ πτωχάριον, the beggar became king;
(John I. 1.) *Θεὸς ἦν ὁ Λόγος*, the Word was God.

Adjectives forming part of the predicate are anarthrous even in the superlative relative, for the expression of which in English the article is indispensable, as (Thuc. I. 1.)

κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο,
for this was indeed *the greatest* commotion among the Greeks.

Obs. 1. **Kinds of Predicates.** According as the predicating verb is appositive (§. 62.) and intransitive; or appositive and passive; or not appositive at all, but transitive, predicates have been classified as primary, secondary, and tertiary. These three kinds of predicate exist in English as in Greek; and, in the following examples, the attributive formula is also given, for the purpose of showing more clearly the difference between the predicative collocation and the attributive one:

I. Predicate { *ἡ πέτρα μαλακή ἐστιν ἐνταῦθα*, or *μαλακή ἐστιν ἐνταῦθα ἡ πέτρα*, the stone is soft here;
Attribute { *ἡ μαλακὴ πέτρα ἐστὶν ἐνταῦθα*, the soft stone is here;
II. Predicate { *οἱ βόες τίμιοι ἐπωλήθησαν*, or *τίμιοι ἐπωλήθησαν οἱ βόες*, the cattle were sold dear;
Attribute { *οἱ τίμιοι βόες ἐπωλήθησαν*, the dear cattle were sold.
III. Predicate { *ὁρῶ τὰ ὄρη λευκά*, or *λευκὰ ὁρῶ τὰ ὄρη*, I see the mountains white;
Attribute *ὁρῶ τὰ λευκὰ ὄρη*, I see the white mountains.

In English, as in Greek, the attributive formula marks a distinction of persons or things; whereas the predicative formula marks a distinction of conditions in the same person or thing.

a. The same English adjective does not always translate the same Greek one used predicatively, and used attributively:
Predicative, *μόνος ὁ παῖς παίζει*, the child plays *alone* (*solus*),
Attributive, *ὁ μόνος παῖς παίζει*, the *only* child plays (*unicus*).

b. Noteworthy are those tertiary predicates in which something is assumed as belonging to the subject, and a quality is then predicated of that something. The predicative collocation may be preserved in English by using a possessive pronoun for the Greek article (§. 7. 2.); at the expense however of elegance and even usage, for the English idiom rather requires the indefinite article in the singular, and none at all in the plural, as

ἔχει ὀξὺν τὸν πέλεκυν, he has a sharp axe (his axe sharp);
ἔχει τὸ στόμα μέγα, il a *la* bouche grande;
φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιούμενος,
I am clearly making great promises.

c. In the primary predicate, the copula may be omitted without affecting the sense, as

οἱ λόγοι ψευδεῖς or *ψευδεῖς οἱ λόγοι*, the words are false.

But *οἱ ψευδεῖς λόγοι*, 'the false words'. The omission of the copula is more common in the third person than in the first or second, particularly in maxims and proverbs, and in the initial clause of a sentence after verbals in *-τέος* especially when neuter, and with the following nouns, adjectives, and participles:

ἀνάγκη, necessity; *θέμις*, right;
αἰτιος, blamable; *ἄξιος*, worthy; *δυνατός*, possible;
ἕτοιμος, ready; *οἷόν τε*, feasible; *πρόθυμος*, eager;
ῥᾴδιον, easy; *φροῦδος*, out of sight; *χαλεπόν*, difficult;
εἰκός, probable; *χρεών*, fated;

also in the phrase *οὐδεὶς ὅς*, (there is) no one who.

Obs. 2. **Primary Predicative Formula Declinable.** When, with the collocation of the primary predicate, the present participle of *εἰμί* is, if not expressed, understood, there arises a participial clause (§. 1. Obs. 5), capable of various interpretations according to the context, and of being declined through all cases, as

ὁ ἀνὴρ φιλόπατρις (*ὤν*), or *φιλόπατρις* (*ὤν*) *ὁ ἀνήρ*,
the man *when, because, if* (he is) patriotic.

In the following examples, either *ὤν οὖσα ὄν* is understood, or some other participle is expressed; and the attributive collocation is subjoined to each for the purpose of comparison:

Attributive (*ὁ*) *Κῦρος ὁ βασιλεύων*, Cyrus the king;
Predicative *βασιλεύων ὁ Κῦρος*, Cyrus when he was king.

Attributive *Gen.* { *ὑπὸ τῶν εὐτυχησάντων βαρβάρων*, by the barbarians who have succeeded.
Predicative { *ὑπὸ τῶν βαρβάρων εὐτυχησάντων*, by the barbarians, now that they have succeeded.

Attributive *Dat.* { *ἥδομαι ἐπὶ τοῖς πλουσίοις πολίταις*, I rejoice over the citizens who are wealthy;
Predicative { *ἥδομαι ἐπὶ πλουσίοις τοῖς πολίταις*, I rejoice over the citizens, in that they are wealthy.

Attributive *Acc.* { *ἐνέπρησαν τὰς ἐρήμους σκηνάς*, they set on fire the unoccupied tents;
Predicative { *ἐνέπρησαν τὰς σκηνὰς ἐρήμους*, they set on fire the tents, unoccupied as they were.

Obs. 3. Idiomatic use of the Declinable Predicative Formula. The participial form of the primary predicate is appropriately used with adjectives denoting position when *one portion of a thing* is to be distinguished from *the rest of the same,* as

ἄκροις τοῖς ποσίν, with the end-part of the feet i. e. on tiptoe,

Here again, the attributive and predicative collocations bear their peculiar meanings respectively, as

(Attributive) ἡ μέση ἀγορά, the middle market-place;
(Predicative) ἡ ἀγορὰ μέση, the middle of the market-place.
(Attributive) τὸ ἔσχατον ὄρος, the outmost mountain;
(Predicative) ἔσχατον τὸ ὄρος, the outmost part of the mountain.

In Latin, which has no article, *medium forum* is ambiguous, meaning either the middle part of some market-place, or a market-place situated between two others.

SUBSTANTIVES.

The noun or substantive denotes an entity, real or ideal.

§. 10. **Number of the Substantive.** The dual, which existed in Sanscrit and Gothic, and in the Anglo-Saxon personal pronouns, as well as in Greek, and survives in the Lithuanian and Icelandic dialects, is a very ancient, and in Greek a moribund corruption of the primitive plural. Accordingly, not only is the Greek dual not now in use; but neither in the New Testament, nor in Hellenistic Greek is it found. It properly denotes not a couple, but a pair i. e. two connected by some correspondence or cooperation, as the hands; but it may denote any number of individuals, provided their division into two sets be implied.

Obs. 1. **Plural for Singular.** In Greek as in English, a writer may speak of himself in the plural number; and in Greek poetry, by an exaggeration of the *usus ethicus*, single persons and things are addressed and spoken of in the plural. So in Latin poetry, *passim.* On the same principle, when in tragedy a woman speaks of herself in the plural, she uses the masculine gender as being the more generic.

(Soph. Ph. 1335.) ξὺν τοῖσδε τόξοις for ξὺν τῷδε τόξῳ.
(Eur. Hec. 403.) τοκεῦσιν for μητρί.

Compare τὰ παιδικά = τὰ φίλτατα, *delicíae*, darling.*

Obs. 2. **Plural of Proper, Abstract, and Material Nouns.**

a. As we say 'Shakespeares', so the Greeks said

οἱ Δημοσθένεις, orators like Demosthenes.

b. As we say 'kindnesses' i. e. acts or instances of kindness, so the Greeks, but far more extensively and boldly, used the plural of abstract nouns for acts or instances of that which the abstract noun denoted, as

αἵματα, deeds of blood; ξένοιαι, marks of favour;
ἀνδρίαι, deeds of valour; μανίαι, fits of madness.

c. The plural of material nouns denotes sometimes kinds, sometimes abundance of the thing in question, as

οἶνοι, *vina*, wines; πυροί, lots of wheat.

Obs. 3. **Number of the Descriptive Accusative.** (§. 16. d.) When the descriptive accusative refers to several persons or things, it is more commonly plural than singular.

κακοὶ τὰς ψυχάς, or κακοὶ τὴν ψυχήν,
bad at their hearts, or at heart, or at the heart.

§ 11. Cases of the Substantive. The Vocative, when different from the Nominative, which it ever is only in the singular, is not properly a case: it is the noun-stem, out of which cases were formed by means of suffixes. The third, i. e. the imparisyllabic declension in Greek is the one least removed from the primitive form.

a. The suffixes forming the Nom. Sing. of masculine and feminine nouns were the primitive demonstratives *sa sā* (§ 3.); hence the final -ς which prevails in the Greek

---

* On the same principle of *usus ethicus* diversely worked out, depend the polite formulae for addressing a single person in the modern languages:

(English) What do *you* want? / Que voulez-*vous*? } 2d. pers. plural.
(French) Monsieur, que veut-*il*? / Madame, que veut-*elle*? } 3d. pers. singular.
(Italian) Che vuol *Ella*? 3d. pers. sing. feminine; *Ella* standing for *Vossignoria* = 'your Lordship or Ladyship'.
(German) Was wollen Sie? 3d. pers. plural.

Nom. Sing. When final -ϛ is absent, the last syllable of the noun-stem is lengthened in the Nom. Sing. by way of compensation; and that lengthened syllable attests the original presence there of final -ϛ, as

ποιμήν from ποιμενϛ, πατήρ from πατερϛ,
τέκτων from τεκτονϛ, μήτηρ from μητερϛ.

The prevailing -ϛ in the Nom. Plur. of masculine and feminine nouns is due to the same *sa* reduplicated in the primitive Indo-European language,

-sasa, -sas, -as, -ες.

The formation of the Nominative by demonstrative suffixes is of syntactical value, as implying a sense of the supreme importance of the noun denoting the subject compared with all others in a sentence.

In the case of neuters, subject and object were confounded under one form, i. e. the Accusative was used as Nominative.

The suffix forming the Acc. Sing. was *-am -an*, of which *ν* only remained in Greek after vowel-stems, *α* only after consonantal ones; and the plural of the Accusative was formed simply by adding ϛ to the singular, as we still do in English:

Acc. Sing.	Acc. Plural.	
χώρα-ν	χωρα-νϛ	χώρᾱϛ
ἵππο-ν	ἵππο-νϛ	ἵππουϛ
ποιμέν-α		ποιμέναϛ

b. The other oblique cases were formed by adding other suffixes to the noun-stem, which suffixes are all held to have been, like *sa*, pronominal in nature, though postpositive in use, each denoting some familiar relation or group of relations. Quite naturally, the case-system is more or less extended in different languages. In Finnish, there are fourteen cases, but the primitive Indo-European language never knew more than eight, the Vocative apart. These eight cases are here subjoined for comparison with the Latin and Greek case-systems:

Indo-European.	Latin.	Greek.
Nominative	Nominative	Nominative
Accusative	Accusative	Accusative
Genitive	Genitive	Genitive, Ablative
Dative	Dative	Dative, Locative, Instrumental
Ablative	Ablative, Locative, Instrumental	
Locative		
Instrumental I		
Instrumental II		

The more numerous the original case-endings, the more nearly must some of them have resembled others, and the more easily would such coalesce on phonetic grounds alone.* By what processes of omission, contraction, and coalescing, the eight primitive cases were reduced to four in Greek will partly appear in the sequel: a full explanation belongs to etymology, and would be out of place in a work especially devoted to Syntax. To etymology also belong the laws of phonetic change which account for the very numerous apparent anomalies.

c. In actual Greek, the three oblique cases correspond, in most of their applications to the three main relations of place, *whence, where, whither,* thus:

the Genitive denoting *from* what place,
the Dative - *at* what place,
the Accusative - *to* what place.

* The influence of mere sound on the usage, and even on the existence of cases appears clearly in Romaic. The imparisyllabic form of nouns having become obsolete, nothing distinguished the dative from the accusative but the final *ν* of the latter. In mediæval Greek, however, that consonant disappeared, just as the corresponding *m*, which even in the Augustan era, witness *ecthlipsis,* had ceased to be pronounced, dropped out of mediæval Latin, whence arose the *o* termination of Italian adjectives. When the dative and accusative thus became undistinguishable by the ear in mediæval Greek, the dative, as the less indispensable case of the two, slipped out of use altogether. And although generally the dative so lost was resolved into *εἰς* with the accusative, yet the established habit of using a dative case sought satisfaction in the use of the genitive, particularly of pronouns, in a datival sense. Hence, in Romaic, *τοῦ εἶπα ταῦτα*, 'I told *him* these things.'

For this view philology supplies historical justification only in the case of the Dative. Nevertheless, the Accusative, as well as the Dative, can express the local relation above ascribed to it without the aid of a preposition; and, with that aid, all three cases express the local relations above ascribed to them respectively. These relations are precisely those brought out by the prepositions construed with each case exclusively; ἐξ and ἀπό bringing out the *from* relation of the genitive, εἰς the *to* relation of the accusative, and ἐν the *at* relation of the dative. A beautiful illustration of this local predilection of the Greek cases is furnished by the triple construction of παρά, the radical meaning of which is *beside:* thus

παρὰ τοῦ βασιλέως, *from* beside the king;
παρὰ τῷ βασιλεῖ, *at* beside the king;
παρὰ τὸν βασιλέα, *to* beside the king.

Exactly corresponding to these local relations, are the three suffixes -θεν, -θι, -δε, for the last of which occur also -σε, -ζε, as

οἴκο-θεν, *from* home;	ἄλλο-θεν, else-*whence*;
οἴκο-θι, *at* home;	ἄλλο-θι, else-*where;*
οἶκον-δε, *to* home;	ἄλλο-σε, else-*whither.*

Notable it is too that, of these local suffixes, -θεν is employed in Ionic to form the Gen. Sing. of the personal pronouns:

ἐμέθεν = ἐμοῦ, σέθεν = σοῦ, ἕθεν = οὗ.

d. Farther, duplicates for the same relation are sometimes derived from different primary relations, so that different case-endings, each with its appropriate preposition, sometimes coincide in meaning; and this holds in English as in Greek. E. G. an object may be situated in regard to some other

ἐξ ἀριστερᾶς, ἐν ἀριστερᾷ, ἐπ' ἀριστερᾰ̀, ἐς ἀριστερήν = *on* the left, *at* the left, *to* the left.

So πρὸς νότου = πρὸς νότον· *versus orientem* = *ab oriente.*

Thus the manifold force of the case-endings, and the manifold force of the prepositions affecting them respectively illustrate one another.

Obs. **Cases supplemented by Prepositions.** Whether the Greek case-system be regarded from the historical point of view as consolidated from a larger one, or from that of actual usage, the necessity of prepositions to supplement it is apparent. With only three oblique cases, a great many relations even of place can be marked but loosely, to say nothing of those which emerge in connexion with time and causality; and the more numerous the relations to be marked, the greater the need of prepositions to define them.

§ 12. **Radical Force of the Genitive.** The Greek Genitive is also *ablative* in function. Its terminations are accounted for by those of the Indo-European Genitive, viz.

Sing. *-as -s*, Plural *-sam -am* (*-ων*).

The primitive termination of the Abl. Sing. was *-at*, represented in Greek by the adverbs in *-ως*, which are really old Ablatives. Of the primitive Ablative plural, no trace remains in Greek; and, since the Greeks could not suffer final *ν*, on which account indeed Ablative *-at* became adverbial *-ως*, the coalescing of *-at* and *-as*, i.e. the expression of Genitive and Ablative by one form, was the result. The *of* and *from* relations, which are those proper to the Genitive and Ablative respectively, are indeed near akin; witness the English *of* and *off*, which are radically the same. *Of* and *from* are even confounded under one word in the French *de* and the German von. The *from* of separation implies the *of* of previous connexion: rain which falls *from* heaven is the rain *of* heaven. In Greek, the very prepositions denoting *of* and *from* respectively are interchanged, as (I. John. 3. 19.)

ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν,
they went out *from* us, but they were not *of* us;
οἱ ἀπὸ τῆς στοᾶς } they of the porch i. e. the Stoics.
οἱ ἐκ τῆς στοᾶς }

§ 13. **Development of the Genitive.** *a.* The *of* relation accounts for the following kinds of Genitive,

Possessive, as ἑαυτοῦ εἶναι, to be one's own (master);

Material, as { ἔκπωμα ξύλου, a cup (made) of wood; / δέπας οἴνου, a cup (full) of wine;

Partitive, as { ἐσθίει κρεῶν, il mange *de la* viande; / πολλοὶ τῶν Ἑλλήνων, many of the Greeks.

To the partitive Genitive probably belong such examples as

Θῆβαι τῆς Βοιωτίας, Thebes in Boeotia;

in which the smaller of the two local designations always wants the article, while the larger one has it.

b. The *from* relation accounts for the Privative Genitive, as

ἐλεύθερος φόβου, free *from* fear.

Obs. 1. **Local Genitive.** *a.* The Greek Genitive is not found, without a preposition (ἐξ, ἀπό), expressing the local *whence;* but it is found expressing the local *where.* Homer has (Od. XXI. 108)

οὔτε Πύλου ἱερῆς, οὔτ' Ἄργεος, οὔτε Μυκήνης,
neither at sacred Pylos, nor at Argos, nor at Mycenae;

and in the N. T. there occurs (Acts XIX. 26.)

οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας,
not only at Ephesus, but throughout almost all Asia.

Add the genitival adverbs, as

ποῦ; where? αὐτοῦ, *illico;* πολλαχοῦ, in many places.

This use of the Genitive, which is exceptional in Greek, is consistent with both the *of* and the *from* relation. Adverbs in -θεν are often used for the *where* adverbs in -θι, ἄνωθεν for ἄνωθι,* and the transition of the *whence* into the *where* relation in Greek is not stranger than that of the *where* into the *whither* relation in Greek and English alike; and it may be thus illustrated. If an object move away *from* my right, its direction is given, and I know that it is now somewhere *on* my right; accordingly, with or without ἐξ,

δεξιᾶς (χειρός), on the right hand.

b. In certain phrases, the genitive expresses after verbs of

---

* So the Italian *di* 'of', and *da* 'from' both denote position *where,* as

di qua / *di* la } del ponte, *on* this / *on* that } (side) of the bridge;
da lungi, *at* a distance; *da* me, *at* my house.

motion the general direction *whither*, just as *ποῦ* came to be used for *ποῖ*, and *where* for *whither*, as

(Xen. An. I. 3. 1.) *οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω*, for the soldiers refused to go forward;
(Thuc. IV. 47. 3.) *ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσίοντας*, hastened the laggards on their way.

Compare the German phrase ſeiner Wege gehen, 'to walk off'.

Obs. 2. **Temporal Genitive.** The relations of place are naturally transferred to time, as appears from the frequent interchange of *where* and *when* in English, and from the Latin *ubi* and the Greek *ὅπου* denoting both *where* and *when*.

a. The genitive sometimes denotes the *whence* of time as

(Herod. VI. 40.) *τρίτῳ μὲν γὰρ ἔτεϊ τούτων Σκύθας ἔφευγεν*, for in the third year *from this* he was fleeing before the Scythians;
(Aesch. Ag. 285.) *ποίου χρόνου δὲ καὶ πεπόρθηται πόλις*; since what time (how long) has the city been laid waste?

b. Most commonly, however, the Greek temporal genitive denotes the *where* of time i. e. *when*, marking however not the moment *at* which, or even the particular day *on* which, but the time *in* which, i. e. in the course or lapse of which some event has occurred, as

τοῦ ἔαρος, *in* the spring; *νυκτός*, nacht, *de nocte*;
πολλάκις τοῦ μηνός, many times a (*in* the) month.

This genitive is much used in negative clauses, as

βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν,
the Persian (§. 5. Obs. 2. a.) king will not fight for ten days.

The French scholar who can distinguish between *pendant* and *durant* will not fall into the common mistake of considering the time expressed by the Greek genitive in examples like the last as time *how long*.

Obs. 3. **Causal Genitive.** *a.* In English, *from* denotes only the *antecedent* cause, as '*From* what you say, I think etc.', but in Greek, the genitive denotes both that and the *final* cause or aim, as

σὲ εὐδαιμονίζω τῶν λόγων τῆς δυνάμεως,
I congratulate you on the power of your words. (antecedent cause)
ἦε τεν ἀγγελίης μετ' ἔμ' ἦλυθες; (Il. XIII. 252.),
or hast come to me for the sake of, (i. e. to bring) some news? (final).

b. The genitive of the *agent* may be regarded as that of the *personal cause*, as (Soph. Phil. 3.)

κρατίστου πατρὸς Ἑλλήνων τραφείς,
reared *by* the mightiest sire among the Greeks.

The *means* may be personified as the agent, as

μεθυσθεὶς τοῦ νέκταρος, intoxicated *with* (as if *by*) nectar.

But the genitive of the agent is most commonly accompanied by *ὑπό*, sometimes by *πρός*, *παρά*, *διά*, *ἐξ*.

c. The genitive of *concern* may be classed with the causal genitive, because the object of concern may be regarded as its cause. This genitive, which is interpreted by *περί*, is chiefly used with adjectives and verbs denoting mental states or activities, as

ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας,
for they were acquainted with Paphlagonia.

Obs. 4. Comparative Genitive. The relations of comparison may be paralleled with those of combat: they mark the same facts, viz. superiority, inferiority, equality. And it is noteworthy that all the prepositions found with the comparative genitive, *ἀντί*, *πρό*, *πρός*, mark the position of combatants, as if the *from* notion had here passed into that of *in front of*.*

a. The genitive of *superiority* or *inferiority*, interpreted by *ἀντί*, *πρό*, finds a constant parallel in Italian, an occasional one in French, as

Αὕτη ἡ οἰκία καλλίων ἐκείνης ἐστίν, Questa casa è più bella *di quella*, This house is more beautiful *than that*.

Più *di* cento scudi, Plus *de* cent écus, More *than* a hundred crowns.

In the following examples, *ἀντί* and *πρό* figure as interpreters of this genitive,

Ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσω δίδωσιν,
For leisure gives learning better than haste.

Οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον,
To whom tyranny was a more agreeable thing than freedom.

b. The genitive of *equality* or *equivalence*, often interpreted by *ἀντί*, is also called the genitive of *price*, as

πόσου τιμᾶται; what is it worth?

c. The comparative genitive interpreted by *πρός* may be called the genitive of *congruity*, and occurs in such sentences, as

οὐκ ἔστιν ἀνδρὸς καλοῦ κἀγαθοῦ τοιαῦτα ποιεῖν,
to do such things is not *like a gentleman*.

This genitive is commonly explained by the supposition of a noun omitted; but the fact that *πρός* was frequently prefixed to it shews that a comparative idea was in the Greek mind.

---

* Compare the French *auprès de*, 'in presence of', hence 'in comparison with'; and our own phrase 'This is nothing *where that comes*', i. e. in presence of that, in comparison with that.

§ 14. **Radical Force of the Dative.** The *at* force of the Greek Dative is accounted for by the fact that its prevailing suffixes are those of the locative case in the primitive Indo-European language, viz.

Sing. *-ι.* Plur. *-sva, -σϝι, -σσι, -σι.*

The original suffix of the true Dative singular was *-αι*; and some Greek parisyllabics have preserved both formations, the locative one having become adverbial, as

Locative, *οἴκοι domi; Ἰσθμοῖ Corinthi;*
Dative, *οἰκο-αι οἴκῳ, Ἰσθμο-αι Ἰσθμῷ.*

In the plural, where the Greek suffix is uniformly locative, the older form has become a local adverb, the newer one a true Dative, as

θύρασιν, foris; θύραις, foribus.

§. 15. **Development of the Dative.** The relations expressed by *whereat, wherein, wherewith, whereby* pass into one another, when transferred from external objects: thus a man's attention can be engrossed *in* a thing, *with* a thing, or *by* a thing. The Dative has become preeminently the *circumstantial* case, because any circumstance whatever accompanying a transaction may be expressed by it. To the familiar trio, 'cause, manner, and instrument'; must be added notably the measure of difference, as

ὅσῳ μεῖζον, τοσούτῳ χαλεπώτερον, the greater the more difficult.

It is however convenient to consider separately the principal kinds of Dative.

a. The *local*, marking *precisely* place *where*, as

Ἀθήνησιν at Athens, *Πλαταιᾶσι* at Plataea.

Such formations, however, are practically adverbial, and the local dative is interpreted in prose by one of the following, *ἐν, ἀμφί, περί, ἐπί, παρά, πρός, ὑπό*, in poetry also by *ἀνά, μετά.*

b. The *temporal*, marking *precisely* time *when*, as

τῇ τρίτῃ ἡμέρᾳ, on the third day; *τῇ τρίτῃ ὥρᾳ, at* the third hour.

Frequently in poetry, and generally in prose, *ἐν* is prefixed to this dative; sometimes *ἐπί*, *ἅμα*.

c. The instrumental dative. In the primitive Indo-European language, there were two singular forms of the Instrumental case (§. 11. b.), one in *-a*, represented in Greek by such adverbs as

πάντη (Dor. *παντᾶ*), *τάχα*, *ἅμα*,

the other in *-bhi*, whence the Homeric suffix *-φι(ν)*. The primitive plural suffix corresponding to *-bhi* was *-bhi-s*, which, by the quiescence of final *-s*, coincided with the singular in Greek; hence the Homeric *-φι(ν)* is a suffix common to both numbers, as

βίηφι by force, *θεόφιν* from the gods.

The two primitive instrumental cases had probably different functions, the one merely associative, the other truly instrumental, both of which are expressed by our own *with*. In Sanscrit the syllable *bhi* appears not only in the suffix of the Instrumental plural, but also in that of the Dative and Ablative plural; accordingly, since the Greek Genitive represents the Ablative, the suffix *-φιν* is interpreted by prepositions governing the Genitive as well as by prepositions governing the Dative.

ἐξ εὐνῆφι = *ἐξ εὐνῆς*, *ἀπ' ὀστεόφιν* = *ἀπ' ὀστέων*,
παρ' αὐτόφι = *παρ' αὐτῷ*, *σὺν ὄχεσφι* = *σὺν ὄχεσι*.

The existing Greek Dative is instrumental in a great variety of connexions. The material *of* which anything is made may be regarded as the instrument, and is accordingly sometimes found in the dative, just as in English we say 'a wall built *with* bricks', as well as 'a wall built *of* bricks'. So the price, when regarded as the instrument of purchase, is put in the dative. Again, the cause may be regarded as the instrument, as

κάμνειν νόσῳ, to labour under a disease.

This construction is sometimes extended to the personal cause, the agent; indeed is so regularly with verbals

in -τέος (§. 70), and with verbs in the perfect or pluperfect passive, as

ταῦτά μοι λέλεκται,* these things have been said by me;
πολλαὶ θεραπεῖαι τοῖς ἰατροῖς εὕρηνται,
many remedies have been found out by the physicians.

d. The dative of *advantage* or *disadvantage* is a development of the *dativus ethicus*, or dative of *general reference*, (Obs. below) and may be considered as denoting the *personal where* of the action, as

τί δέ μοι; what is it to me?

Evidently, what is related to me may be either beneficial or injurious.

e. The Dative properly so called, the *transmissive* dative, is a particular case of the same general reference. In

διδόναι τί τινι, to give something to somebody,

the dative expresses the personal *where* of the giving. Between *to* and *at* (implied in *where)* there is a marked distinction in English usage, though in some cases, as in the phrases *at the left*, *to the left*, they may be interchanged: in many languages, however, they are confounded under one preposition; witness the German zu, the French à, the Latin *ad*, the later Greek εἰς.

Obs. **Dativus Ethicus.**† This dative is particularly common with first and second personal pronouns, and circumlocution is often requisite in English to convey its force, as

---

* So, C'est bien dit à vous, That is well said *by* you.

† The *dativus ethicus* is frequent in Shakespeare. In Act IV. Scene 4 of the Two Gentlemen of Verona, it occurs twice: "he steps *me* to her trencher" — "he thrusts *me* himself into the company". The modern German retains this idiom with nouns as well as pronouns; but the only phrases in modern English approaching the Greek usage are those in which 'for you' is used in the sense of 'you being judge', or 'I warrant you', which the Germans express, like the Greeks, by the simple dative as

Das war Ihnen ein Spaß, that was fun *for you.*
Da gab es Euch Speltafel, there was a row *for you.*

τῷδε δ' οἴχομαι, but I am gone *so far as he is concerned;* (Ar. Ran. 1134.) ἐγὼ σιωπῶ τῷδε; shall I hold my tongue *for him?* More particularly, the *dativus ethicus* is used,

a. In offers of meat and drink, to indicate politely the pleasure which the acceptance of the offer would give to the offerer, as (Hom.) ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, but do, *I pray you,* eat and drink.

b. In certain idiomatic phrases formed of participles or adjectives denoting mental states with the substantive verbs εἶναι, γίγνεσθαι, implying that something is an object of will, pleasure, hope to the person named in the dative, as

(Il. XIV. 108.) ἐμοὶ δέ κεν ἀσμένῳ εἴη, to me it would be welcome;
(Thuc. II. 3. 2.) τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι, for the mass of the Plataeans were not disposed to revolt from the Athenians;
εἴ σοι βουλομένῳ ἐστίν, if you please.

c In certain phrases almost or quite adverbial, as
ἐπ' ἀριστερᾷ ἐσπλέοντι, on the left *as you sail in,*
συνελόντι, συντεμόντι (εἰπεῖν), in brief.

§ 16. Development of the Accusative. Only in poetry is the Greek Accusative found without a preposition denoting the local *whither,* as (Soph. Oed. Col. 643.)

τί δῆτα χρήζεις; ἦ δόμους στείχειν ἐμούς;
what dost thou wish then? to go *to* my palace?

But the relation *whither*, developed into *from here to there*, gives the idea of extension; hence the accusative is also used to denote *how far*, as

Ἔφεσος ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν,
Ephesus is distant from Sardes three days' *journey.*

Other Accusatives, besides the local, are:

a. The *temporal*, denoting time *how long*, often accompanied by the prepositions διά, ἀνά, κατά, ὑπό. Time *when* is also denoted by the Accusative, under the form *how long ago*, with ordinal numerals, as

(Aeschin. III. 77.) ἐβδόμην δ' ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, and his daughter having died *seven days ago.*

b. The *quantitative,* denoting *how much*, is often accompanied in exact specifications by παρά, and in

approximative ones by *εἰς*, *ἐπί*, *ἀμφί*, *περί*, *κατά*, *πρός*. It thus appears that the value of a thing may be put in any one of the three Greek cases; in the genitive, when regarded as a price given in exchange, in the dative when regarded as the instrument of purchase, and in the accusative when regarded simply as a quantity, as

πόσας μνέας δύναται τὸ τάλαντον;
how many minae is the talent worth?

c. The *objective* i. e. the accusative denoting the *direct object* of the verb, the direct object being that to which the action denoted by a verb *directly* tends. In

δὸς δύο δραχμὰς τῷ παιδί, give two drachmæ to the lad,

the act of giving affects first and directly *δραχμάς*, which therefore is in the *objective* accusative, secondly and indirectly *παιδί*, which is therefore in the transmissive dative (§. 15. e.).

d. The *descriptive* (§. 10. Obs. 3.), also called *accusative of the part affected*, is used with verbs, adjectives, and substantives used adjectively, as

καλλιστεύει τὰ ὄμματα, she has very beautiful eyes;
ἄδικος πᾶσαν ἀδικίαν, unrighteous in every way;
πυρίτης τὴν τέχνην, a smith by trade.

Even an infinitival clause with the article may appear in the descriptive Accusative, as

Οἱ Πελοποννήσιοι ἀνέλπιστοί εἰσι τὸ εἰς τὴν γῆν ἡμῶν ἐσβάλλειν, The Peloponnesians are hopeless as to the invasion of our land.

The descriptive Accusative is sometimes local in poetry, describing the *whereabout*, as (Soph. Œd. R. 1134)

ἦμος, τὸν Κιθαιρῶνος τόπον, when in the region of Cithaeron.

This accusative is often explained by *κατά* = 'as to'; and not only *κατά* but *εἰς* and *πρός* also are actually found with it. Without any preposition, however, the descriptive Accusative forms a multitude of adverbial expressions, as

τοῦτον τὸν τρόπον, in this way; παλαιὸν χρόνον, anciently; πρόφασιν, by way of pretext; τέλος, at last; τὴν ἀρχὴν, at first; τὴν ταχίστην ὁδόν, as soon as possible; τὴν φύσιν, naturally; τὸ ὄνομα, in name; τὸ πλῆθος, in number.

§. 17. **Summary of Case-Development.** The following table represents at one view the development of the cases, with the prepositions characteristic of their several meanings. These prepositions do not always accompany the cases; and in regard to them, as in regard to the article (§. 5. Obs. 4.), the later the author and the less poetic the style, the more frequently are they used. When no preposition stands opposite a case-development, it is because no preposition is used with that case-development in classic Greek.

Genitive (whence):

Possessive.	Local, ἐξ, ἀπό, διά.
Material, ἐξ, ἀπό.	Temporal, ἐξ, ἀπό, διά.
Privative.	Causal, ἐξ, ἀπό, διά, ὑπό, περί.
Partitive, ἐξ, ἀπό.	Comparative, πρό, ἀντί, πρός.

Dative (where):

Local, ἐν, ἐπί, περί, παρά, πρός, ὑπό, ἀμφί, and in poetry ἀνά, μετά.
Temporal, ἐν, ἐπί, ἅμα. Instrumental. Ethicus.

Accusative (whither):

Local, εἰς, πρός, παρά. Temporal, διά, ἀνά, κατά, ὑπό.
Quantitative, παρά, εἰς, ἐπί, περί, κατά, πρός.
Objective. Descriptive, κατά, πρός, εἰς.

§. 18. **Rhetorical Use of Substantives.** In various ways more or less striking, the orator and poet merely suggest what in ordinary discourse is said plainly out. Languages differ much in the extent to which rhetorical usage is carried; but the modes of it are common to all. They are chiefly

a. *Συνεκδοχή*, *comprehensio*, when the part is put for the whole, or *vice versâ*, as

στάχυς, ear of corn, *harvest;* βοῦς, ox, *ox-hide.*

b. *Μετωνυμία*, *mutatio nominis*, when the abstract

is put for the concrete; the cause for the effect; the container for the contained, and *vice versâ*, as

ὄλεθρος, destruction, *destroyer;* τὸ κρατοῦν, die Obrigkeit;
μέλισσα, bee, *honey;* Διόνυσος, Bacchus, *wine*;
ἀγών, game, *circus;* θέατρον, theatre, *spectators.*

§. 19. **Substantives used Adjectively.** *a.* Some substantives convey an adjectival meaning, because what they express is, or ought to be, preeminent for certain *qualities.* Hence some of them are even compared, as

βασιλεύς, king, βασιλεύτερος, more a king, more kingly.

b. In poetry, the attribute of a person is often expressed by an abstract substantive, the name of the person being in the genitive, as

Ποσειδῶνος κράτος, Neptune's might i. e. mighty Neptune.*

Our own phrases, 'Your Majesty', 'Your Grace' &c. are similar illustrations of the *usus ethicus* (§. 6. d.), but they belong only to the style of etiquette.

c. By a still bolder figure, the noun may represent even a participle, as (Soph. Oed. Col. 1069,)

πᾶσα δὲ . . . πώλων ἄμβασις, and the whole cavalcade,

where πώλων ἄμβασις = πώλους ἀναβάντες.

§. 20. **Significant Terminations.** *a.* In the case of nouns derived from verbs, the *action* denoted by the verb is implied in the terminations

-σις, as ποίη-σις, the action of ποιέ-ω, poesy;
-σια, - θυ-σία, - - - θύ-ω, sacrifice;
-μός, - ὀδυρ-μός, - - - ὀδύρ-ομαι, lamentation;
-μη, - μνή-μη, - - - μέ-μνη-μαι, remembrance.

The *thing done*, the effect or result of the action, is implied in the termination

---

* Compare with this the following N. T. expressions, where also the *principal* substantive is in the genitive.
ἐπὶ πλούτου ἀδηλότητι, on uncertain wealth;
ἐν καινότητι ζωῆς, in newness of life i. e. in a new life.

-μα, as ποίημα, the effect of ποιέω, poem.

The *doer* is implied in the terminations

-τής, as ποιη-τής, he who ποιεῖ, poet;
-τηρ, - σω-τήρ, - - σώζει, saviour;
-τωρ, - ῥή-τωρ, - - εἴρει, speaker;
-εύς, - γραφ-εύς, - - γράφει, painter.

Feminine terminations for the *doer* are

-τρια, as ποιήτρια, -τειρα, as σώτειρα,
-τρίς, - αὐλητρίς (αὐλητής), flute-player;
-τις, - οἰκέτις (οἰκέτης), house-holder;
-εια, - βασίλεια, queen, (βασιλεύς, king).

The *place* where a thing is done is implied in the termination

-τήριον, as δικασ-τήριον, where δικάζ-εται, court of justice.

The *instrument* with which a thing is done is implied in the termination

-τρον, as ξύστρον, wherewith ξύ-εται, curry-comb.

b. In the case of nouns derived from adjectives, the *abstract* idea is implied in the terminations

-ία,	as,	from	σοφό-ς,	σοφία, wisdom;
-εια,	-	-	ἀληθής (-θές),	ἀλήθεια, truth;
-οια,	-	-	εὔνοο-ς,	εὔνοια, kindness;
-της (III. decl.)	-		ἴσο-ς,	ἰσότης, equality;
-σύνη,	as	-	δίκαιο-ς,	δικαιοσύνη, righteousness.

c. Diminutives end in -ιον -ίσκος, and often combine other syllables with these terminations, as exemplified in the subjoined diminutives of παῖς, 'child'.

παιδίον παιδαρίδιον παιδίσκος παιδισκάριον.
παιδάριον παιδαρύλλιον παιδαρίσκος.

d. A sort of collective noun is formed in -ών, but most frequently it denotes the *place* where some living creature is to be found *in numbers*, or some article *in quantities*, as

γυναικών, women's apartments, from γυνή, woman;
ἱππών, a stable, - ἵππος, a horse;
ἀμπελών, a vineyard, - ἄμπελος, a vine;
οἰνών, a wine-cellar, - οἶνος, wine.

ADJECTIVES.

Adjectives denote some quality, or other circumstance, as belonging to an entity.

§. 21. **Adjective ~ Substantive.** *a.* The force of the adjective is the same as that of the cognate noun in the genitive case interpreted by "belonging to"; and accordingly, as shewn in the first example below, the formula of collocation with the article is the same for the adjective and for the cognate noun, viz. the attributive formula (§. 8.) as

ὁ βασιλικὸς κῆπος	= ὁ τοῦ βασιλέως κῆπος.
the royal garden	= the king's garden.
ξύλινον ἔκπωμα	= ἔκπωμα ξύλου.
a wooden cup	= a cup of wood.

This interchange cannot always be made; but, in the poetic style, it is carried very far in all languages. Homer has

ἐλεύθερον ἦμαρ, free day i. e. day of freedom.

Many of the instances in the N. T. of a substantive in the genitive used for an adjective are Hebraisms, as

(Luke IV. 22.) τοῖς λόγοις χάριτος, at the gracious words;
(Luke XVI. 18.) οἰκονόμος τῆς ἀδικίας, the unjust steward.

b. A number of adjectives have come to be used substantively through the facility of understanding the appropriate substantive (§. 6. b.). National names, as Ἕλλην, Πέρσης, and nouns in -άς, -άδος, as μαινάς, 'a Bacchante', were originally adjectives. The omission of τέχνη has given rise to a whole class of adjectives used substantively to denote certain arts or studies, as

ἡ ἀριθμητικὴ (τέχνη), arithmetic; ἡ γραμματικὴ (τέχνη), grammar.

The Greeks omitted πέλαγος, 'sea', and δραχμή with numerals, just as we say 'the Mediterranean', omitting

sea, and 'a man worth thousands', omitting *of pounds:* also ὁδός (§. 8. Obs. b.) and μοῖρα, hence

ἡ πεπρωμένη, destiny; ἀπὸ τῆς ἴσης (μοίρας), on equal terms.

The following examples occur in the New Testament:

ἡ πνέουσα (αὔρα), the blast; ἡ οἰκουμένη (γῆ), the world; ἡ ὀρεινὴ (χώρα), the highlands; ἡ ἐπιοῦσα (ἡμέρα), the morrow; ἐν λευκοῖς (ἱματίοις), in white; πολλὰς (πληγάς), many blows; ψυχροῦ (ὕδατος), of cold water; ἡ δεξιὰ (χείρ), the right (hand).

Obs. 1. **Numeral Adjectives.** *a.* Distributives. Notwithstanding the wealth of the Greek language in numerals, there is no separate form for distributives, which are variously expressed, as

σύνδυο, or ἀνὰ (εἷς, κατὰ) δύο, *bini*, in twos;
σύντρεις, or ἀνὰ (εἷς, κατὰ) τρεῖς, *terni*, in threes.

b. Greek is particularly rich in ordinals, possessing, besides the common forms πρῶτος,* δεύτερος &c., and the interrogative form

πόστος; *quotus?* Der wievielſte? of what order?

a set of *temporal* ordinals, viz.

δευτεραῖος, on the second day; τριταῖος, on the third day, &c.

Notice here τρίτον ἡμιτάλαντον, 'two talents and a half', literally 'third half-talent, i. e. the third in counting is a half-talent, not a whole one, as are the first and second in counting. Compare

Latin, *sestertius* (semis tertius), two (asses) and a half;
German, Dritthalb Thaler, two dollars and a half.

c. Multiples and Proportionals. The former relate to size, the latter to number. To complete the view of both, their corresponding adverbs are subjoined:

	Multiples		Proportionals
Adj.	διπλοῦς, twice as big; τριπλοῦς, thrice as big.	Adj.	διπλάσιος, twice as many, τριπλάσιος, thrice as many.
Adv.	δίχα, in two parts; τρίχα, in three parts.	Adv.	δίς, twice; τρίς, thrice.

Obs. 2. **Significant Adjectival Terminations.** *a.* In the case of *verbal* adjectives,

-ικός, fit to act, as ἀρχικός fit to rule;
-τήριος, really acting, „ σωτήριος saving;

* The use of the cardinal μία in the N. T. to denote the *first* day of the week (Mark XVI. 2.), is a Hebraism.

-ιμος	tending to act,	as τρόφιμος nourishing;
	to be acted on,	„ τρόφιμος nourished;
-τέος, -ndus,		„ ποιητέος faciendus;
-τός, -tus, -bilis,		„ ἀγαπητός amatus,* amabilis;
-νός, tus,		„ ποθεινός desideratus.

b. In the case of adjectives *derived from nouns,*

-ιος, and its modifications -αιος -ειος -οιος -φος -νιος, and -ικός,	*of* or *belonging to,*	as οὐράνιος heavenly; „ ἀγοραῖος *forensis;* „ τεχνικός artistic.
-ρος -αλέος -ηλός -ωλός -εις (-εσσα -εν) -ώδης,†	*full of,* -*osus.*	as φοβερός fearful; „ χαρίεις graceful.
-εος, -ινος,	*made of,* as	χρύσεος *aureus;* ξύλινος wooden.

c. A nice distinction is sometimes obtained between two adjectives when one is derived from the other by means of the terminations -ιος -ικός, *of* or *belonging to,* as

καθαρός clean,	θῆλυς female,
καθάριος cleanly;	θηλυκός feminine.

§. 22. **Greek Adjective = English Adverb.** The mode or manner is in all languages sometimes expressed not by an adverb accompanying the verb, but by an adjective in concord with the subject, as

πόσον βραδὺς περιπατεῖ, how *slow* he walks!

In English poetry, this usage is common,

"As thus the patient dove *assiduous* sits" (Thomson);

but even in prose, certain kinds of Greek adjectives are regularly so used.

a. In general, adjectives implying the *when, where* or *how* of an action, as

τεταρταῖος ἀφίκετο, he arrived *on the fourth day;*
ἑκόντες ἁμαρτάνετε, ye *willingly* err;
κρήνη ἄφθονος ῥέουσα, a fountain flowing *abundantly.*

Other circumstances adverbial in their nature are expressed by adjectives, as

---

* Even in Latin, sometimes -*tus* = -*bilis,* as *acies invicta,* 'invincible army.'

† This termination is derived from εἶδος, form, and is sometimes translated accordingly, as σφηκώδης, wasp-like.

σκοταῖοι προσιόντες, advancing *in the dark;*
σκηνοῦμεν ὑπαίθριοι, we encamp *in the open air.*

b. In particular, the following,

δῆλος manifest,	δίκαιος just,
φανερός visible,	ἄξιος worthy,
ἐπίδοξος likely,	χαλεπός difficult,
δυνατός possible,	ἀμήχανος impracticable;

but better English is generally obtained by putting them as adjectives into an impersonal clause, as

δῆλός εἰμι τὴν πατρίδα εὖ ποιῶν,
I am *manifestly* benefiting my country,
It is manifest that I am benefiting my country.

ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι,
a way *impracticable* for an army to enter,
a way *by which it is impossible* for an army to enter.

Obs. **Exception.** The adjectives πρῶτος, μόνος, agreeing with the subject, do not give the same meaning as the corresponding adverbs qualifying the verb, as

πρῶτος ἔγραψα, I was the first who wrote;
πρῶτον ἔγραψα, the first thing I did was to write.

μόνος ἔγραψα, I was the only person that wrote;
μόνον ἔγραψα, the only thing I did was to write.

The adjectives express the precedence or singularity of a *person*. the adverbs express the precedence or singularity of an *act*.

§. 23. **Degrees of Comparison.** *a.* The positive is sometimes used for the comparative, μᾶλλον being suggested by the following ἤ, *than*, as (Mark IX. 43.)

καλόν σοί ἐστι ... ἢ κ. τ. λ., it is *better* for thee ... than &c.

Here μᾶλλον occurs in the immediately preceding context, but that is not necessary.

b. The comparative is used, through politeness, for the positive, especially in the case of negatived neuters denoting goodness or badness, as (Plat. Phaed. 105A.)

οὐ γὰρ χεῖρον πολλάκις ἀκούειν, for to hear often is not a *bad* thing.

In English, *usus ethicus* would use the superlative here, 'not a very bad thing', 'not the *worst* thing'. On the

same principle is the French 'je ne sais pas *trop* bien', (lit.) 'I don't know *too* well' i. e. I don't know *at all* well'.

c. The Greek comparative has often the force of our *too* or *rather* with the positive, as

ἐδόκει ἡ ἀπόκρισις ἐλευθεροτέρη εἶναι,
the answer seemed to be rather free.

Reference is really made to a standard in the mind, e. g. 'more free *than was fitting*'. This meaning is often conveyed in both Greek and English by the positive, as

ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν, we are few to master them;
τὸ ὕδωρ ψυχρόν ἐστιν ὥστε λούεσθαι, the water is cold for bathing.

d. When two properties of the same subject are compared in degree, both adjectives are put in the comparative, as

θάττων ἢ σοφώτερός ἐστιν, he is more hasty than wise.

Sometimes however both adjectives are positive, μᾶλλον being understood (§. 23. a.), as (Soph. Aj. 966.)

ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,
his death was more bitter to me than sweet to them.

e. A peculiarity of the Greeks was to use the superlative for the comparative whenever the comparison lay between one and all others, as

ἀξιολογώτατον τῶν προγεγενημένων,
more noteworthy than (*all*) the preceding.

When the comparative genitive is interpreted by ἀντί, πρό (13. Obs. 4. a.), such phrases appear logical; but because the force of *of* is partitive, and not comparative, imitations of them in English are illogical, not excepting Milton's

"Adam, the goodliest of all men since born
His sons; the fairest of her daughters, Eve".

In (John I. 15.) πρῶτός μου ἦν, 'he was before me', the superlative is used for the comparative, though the comparison is not between one and all others.

Obs. **Augmentatives of Comparison.** *a.* Apart from what may be called double comparatives as χερειότερος, and double

superlatives as πρώτιστος, the superlative degree is intensified by the relative words ὡς, ὅπως, ὅσον, οἷον, ὅτι, ἤ with or without a *word* denoting possibility; by the demonstrative phrase ἐν τοῖς (§. 3. Obs. 2.); and by the numeral one εἷς ἀνήρ, as

ἄγων στρατιὰν ὅσην (ἐδύνατο) πλείστην,
leading as large an army as he could;
ὡς (οἷόν τε) βέλτιστον, the best possible,
τοὺς ἀγωνιζομένους πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν, able to be of *more* service to the contending parties *than any other man.*

b. Plato especially uses οἷον and ὅσον to enhance the force even of positives, when these imply a superlative meaning, as

ἀμήχανον ὅσον χρόνον, an immensely long time.

c. Both comparatives and superlatives are intensified by πολύ, πολλῷ, and, when a person as at one time is compared with himself as at another time, by αὐτός, as

ἦσαν δυνατώτεροι αὐτοὶ αὑτῶν,
they were mightier than themselves i. e. than ever;
ἦν αὐτὸς ἑαυτοῦ μοχθηρότατος, he exceeded his own enormities.

d. Both comparatives and superlatives are accompanied by ὅσῳ — τοσούτῳ (§. 15.), or ὅσον — τοσοῦτον, when two qualities are represented as keeping pace with each other, as

ὅσῳ σοφώτερός (σοφώτατός) τις ἐστὶ, τοσούτῳ σωφρονέστερός (σωφρονέστατός) ἐστιν, *the* wiser any one is, *the* more prudent he is.

PRONOUNS.

Pronouns indicate allusively entities (personal pronouns), or descriptive matter (adjective pronouns).

§. 24. **Personal Pronouns.** Personal pronouns are substantival demonstratives.

a. The origin of ἐγώ, an anomalous form as containing no trace of *ma*, the undoubted root of all other 1st pers. pron. forms, is unknown, however obvious its affinity to the German ich and our own *I*. The corresponding form in primitive Indo-European is *agam;* but

whether the guttural syllable ought to be considered radical, or identified with *γὲ* is an open question. — In Epic and Ionic, *οὗ οἷ ἕ* is both personal and reflexive (§. 25. Obs. 1.); but, in Attic, only the forms *οἷ* and *σφίσι* are frequent in the merely personal sense. This pronoun was indeed becoming obsolete in the age of Pericles, its singular forms disappearing first. According to Krüger, the forms *οὗ* and *ἕ* occur in Plato alone of the great Attic prose writers. The feebleness of *οὗ οἷ ἕ* as a 3d pers. pron. was variously supplemented, by *ὁ ἡ τό*, (§. 3. Obs. 1. a.), by *ὅς* in the Nom. Sing. (§. 30.), by the demonstrative adjective pronouns (§. 29.), and by *αὐτός*.

b. In Greek composition, as in Latin, the personal pronouns are omitted except in case of emphasis, and when needed to make clear the personal reference. Unemphatic Nominatives are implied in the personal endings of the finite verb (§. 31.), and therefore are not expressed; just as, in English, unemphatic *thou* may sometimes be omitted, as 'What dost say'? In the oblique cases, the personal reference is shewn, without emphasis, by the enclitics *μοῦ μοί μέ, σοῦ σοί σέ*, but, when the unemphatic pronoun is of the third person, it is omitted wherever it can be understood from the context, as

μέρος δέ τι πέμψας πρὸς τὸ φρούριον, αἱρεῖ·
and having sent a detachment to the fortress, he takes *it;*
ἐν ᾗ δ' ἂν τῶν φυλῶν πλεῖστοι ὦσιν ἀνδρικώτατοι, ἐπαινοῦσιν·
in whichever tribe are the most heroes, *that one* they praise.

Obs. *Αὐτός* emphatic. Etymologically *αὐτός* = *αὖ τός*, 'again he' (*idem*), or 'himself' (*ipse*) (§. 7. e.). Actually however *αὐτός* = *ipse*, and *αὐτότατος* = *ipsissimus*. Without the article, *αὐτός* has the force of *ipse* in the nominative case always, but in the oblique cases only when it begins the sentence. Hence

αὐτὸς ἔφη, ipse dixit, himself (the master) said;
αὐτὸν εἶδον, ipsum vidi, I saw himself;

εἶδον αὐτόν, *eum vidi*, I saw him;
πέμπτος αὐτός, himself the fifth i. e. he with four others.*

Hence also the use of αὐτός to emphasize other pronouns, as

αὐτοῦ τούτου ἕνεκεν, on this *very* account;
αὐτόν με ὕβρισεν, it was I *myself* he insulted;
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
sua enim *ipsorum* temeritate perierunt,
for by their *own* recklessness they perished.

Sometimes the emphasized pronoun is omitted, by Homer even in oblique cases (Jelf. 656. 1.), but by Attic writers only in the nominative, as

αὐτὸς ἐπαίδευσας τὸν υἱόν, you brought up your son *yourself;* αὐτοί ἐσμεν, we are alone (by ourselves).

In the last example, αὐτοί emphasizes particular persons to the exclusion of all others: the *principal* persons become the *sole:* αὐτός = μόνος.

Here belongs also that use of αὐτός with a Dative, which is sometimes interpreted by σύν, as

πεντακοσίους ἵππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις,
he took five hundred horse, arms and all.

§. 25. **Reflexive Pronouns.** *a.* All substantival pronouns are in one sense *reflexive:* for they all, except when used anticipatively (§. 3. Obs. 1. a.), point back to a preceding noun. But the reflexive pronoun, properly so called, represents the subject either of its own clause (*direct* reflexion), or of the principal clause (*indirect* reflexion), as receiving back an action that had proceeded from itself, i. e. represents the *subject* as *object;* and therefore it occurs only in the oblique cases. If the *subject* of a clause requires to be recalled, as *subject*, αὐτός does so emphatically, as

οἷς ὁ ῥήτωρ ποιεῖται λόγους, τούτους ποιεῖ αὐτός,
what speeches the orator delivers, these he composes himself.

b. Reflex action is expressed *weakly* by the middle voice without any pronoun (§. 31. Obs. 1.); but with pronouns, the reflexive forms to be used when the re-

* Compare Voltaire's "Le roi de Pologne n'eut que le temps de monter à cheval *lui onzième*": i. e. *he with ten others.*

flex reference is direct *or* emphatic are ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, and those to be used when the reflex reference is indirect *and* unemphatic are the oblique cases of the common personal pronouns ἐγώ, σύ, αὐτός.* Hence three combinations,

Emphatic and Direct. Ἔφη τοὺς Ἀθηναίους ἑαυτοὺς ἀδικεῖν, He said the Athenians injured themselves;

Emphatic and Indirect. Ἔφη τοὺς Ἀθηναίους ἑαυτὸν ἀδικεῖν, He said the Athenians injured himself;

Unemphatic and Indirect. Ἔφη τοὺς Ἀθηναίους αὐτὸν ἀδικεῖν, He said the Athenians injured him.

In Homer, the elements of ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ are written apart even in the singular, but the order is still the same; distinguish therefore between ἐμ' αὐτόν and αὐτόν με, as

ἐμ' αὐτὸν ἠδίκησα, I injured myself (reflexive);
αὐτόν με ἠδίκησεν, it was I myself he injured (emphatic).

The moribund οὗ οἷ ἕ (§. 24. a.) when used in Attic prose, is for the most part indirectly reflexive and unemphatic.

Obs. 1. *a.* The form ἕ was sometimes plural, as (Hymn to Venus 267.)

τεμένη δέ ἑ κικλήσκουσιν, but these they call temples,

which may account for the ἕ element in ἑαυτοῦ remaining unchanged in the plural ἑαυτῶν. The forms σφέ, μίν, νίν were also both singular and plural.

b. The original force of οὗ was reflexive, but with a general personal reference, like our own suffix *-self*. Its Ionic form εἷο is found for ἐμεῦ (Apoll. Rhod. II. 635.). The possessives derived from οὗ and σφεῖς, viz. ἑός, ὅς, σφέτερος occur in the sense of *mine, thine, our, your;* and the compound ἑαυτοῦ occurs even in Attic prose for σεαυτοῦ, and ἐμαυτοῦ, as (Plat. Phaed. 91. c.)

ἅμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας,
having at the same time deceived both (my) *self* and you.

---

* Early English had no specially reflexive pronoun: the common personal pronouns were used reflexively as in English poetry of the present day, which rejects the clumsy forms, *himself, themselves* etc. Thus: 'He sat *him* down, and warmed *him* at the fire'.

In such examples the precise personal reference is determined by the context, as in the case of *αὐτός* (§. 24. Obs.).*

Obs. 2. **Reciprocals.** Reciprocal action is expressed *weakly* by the plural of the middle voice without any pronoun (§. 31. Obs. 3. e.); strongly by *ἀλλήλων*, the proper reciprocal pronoun, instead of which however the reflexive pronouns, including the plurals of *ἐγώ* and *σύ*, are often used, as

ἐπράξαμεν ἡμεῖς κἀκεῖνος πρὸς ἡμᾶς εἰρήνην,
he and we made peace *with each other*.

So in French, 'donnons-*nous* la main', 'let us give *each other* the hand', i. e. 'let us shake hands'. The reduplication of *ἄλλος*, out of which *ἀλλήλων* arose, is also found, as

ἄλλος ἄλλον (*l'un l'autre*) . . . *ἔθρανεν*, one was breaking in pieces another, i. e. they were dashing against one another.

§. 26. **Possessive Pronouns.** The *weak* form of indicating the possessor is furnished by the article, as explained in §. 7. Obs. 2., with the aid of the middle voice wherever the action is reflexive (§. 31. Obs. 1. d.). The *strong* forms are furnished by the genitive case of a personal pronoun, or by the possessive adjective pronouns themselves. But of these, the dual possessives *νωΐτερος*, *σφωΐτερος* are found only in the Ionic dialect; *ὅς* = *suus* is not used in Attic but by the poets, and that rarely; and *σφέτερος* is exclusively reflexive. In short, except in the case of *ἡμέτερος* and *ὑμέτερος*, the possessive adjective pronouns are generally replaced by the genitive case of the corresponding personal pronoun (§. 7. b. §. 8. Obs. c.). These two ways of denoting the possessor immediately succeed each other in (Soph. Trach. 485.)

κείνου τε καὶ σὴν . . . χάριν, for his sake and thine own.

---

* It is more remarkable that the French *en*, starting with an undoubted third-personal reference (*inde*), should have come to indicate also the first and second persons, as "Je *vous* ai vu plus d'une fois, je me suis informée de *vous*, et le bien qu'on m'*en* a dit m'a déterminée à suivre mon penchant". Gil. Blas. III. 7.

Obs. **Possessives = Objective Genitive.** Possessive adjective pronouns in their proper sense are equivalent to the *subjective* genitive of the personal pronouns; but they are sometimes used also for the *objective* genitive, as

(Od. XI. 202.) *σός τε πόθος*, longing *for thee*;
(Thuc. I. 33. 3.) *φόβῳ τῷ ὑμετέρῳ*, through fear *of you*.

§. 27. **Interrogative Pronouns.** The Greek interrogatives, direct and indirect, are shown in the subjoined table of correlated adjective pronouns.

Direct Interrog.	Indef.	Indirect Interrog.	Demonstrative			Relative
τίς	τις	ὅστις	ἐκεῖνος	οὗτος	ὅδε	ὅς
πος*	πος*	ὁπος*	τος*		αὐτός	
πότερος	ποτερός	ὁπότερος		ἕτερος		
πόστος		ὁπόστος				
πόσος	ποσός	ὁπόσος	τόσος	τοσοῦτος	τοσόσδε	ὅσος
ποῖος	ποιός	ὁποῖος	τοῖος	τοιοῦτος	τοιόσδε	οἷος
πηλίκος		ὁπηλίκος	τηλίκος	τηλικοῦτος	τηλικόσδε	ἡλίκος
ποδαπός		ὁποδαπός				
ποσταῖος		ὁποσταῖος				

The Greek interrogative pronouns are interpreted thus:

τίς,	*quis*,	who, which, what?
πότερος,	*uter*,	which of two?
πόστος,	*quotus*,	der wievielfte?
πόσος,	*quantus, quot*,	how much, how many?
ποῖος,	*qualis*,	of what kind?
πηλίκος,	*quantus*,	how big?
ποδαπός,	*cujas*,	from what country?
ποσταῖος,	*quoto die*,	on what day?

The indirect or dependent interrogative recalls the direct question without putting it again, as

τίς; οὐκ οἶδ' ὅστις, who? I don't know who:
ποσταῖοι ἀφίκοντο; on what day did they arrive?
οὐ μέμνημαι ὁποσταῖοι, I don't remember on what day.

Very frequently however the direct interrogatives are used instead of the indirect. For the use of the indirect interrogatives as compound relatives, see §. 30.

---

* The asterisked forms are not found in Greek, and are therefore left unaccented; they are the supposed roots of the forms printed below them respectively.

§. 28. **Indefinite Pronouns.** *a.* The indefinite τίς is enclitic; but, taken substantively as the opposite of μηδέν, 'a nobody', it is accented according to the usual rules, as

ηὔχεις τις εἶναι, you boasted of being a somebody.

Sometimes the meaning 'any one' passes into 'each one', as (Xen. Cyr. I. 2.)

παιδεύειν, ὅπως τις ἐθέλει, τοὺς ἑαυτοῦ παῖδας,
to educate, as *each* pleases, his own children.

The indefinite force of τις may be rendered by the second pers. sing. of a verb, as

φαίης ἄν, you i. e. any one would say, *on dirait.*

Subjoined to adjectives, τις attaches to them a certain vagueness, which invites the mind to dwell on their meaning, as

δύσβατός τις ὁ τόπος φαίνεται καὶ κατάσκιος,
it seems an impassable and dark *sort of* place.

b. In Attic especially, as τοῦ τῷ are found for τίνος τίνι, so τού τῴ are found for τινός τινί. Hence

χρή του, there is need of something: τοῦ χρή, what is there need of?

The explanation is that του τῳ, accented or unaccented, contain τι, their coincidence with forms of the article being merely accidental. The pronominal stem τι, like the adjectival stem πολυ, shewed some inclination to pass into the O declension, i. e. to become τι-ο, and τίῳ is an ascertained Aeolic form; but τι-ο changed into τε-ο, and at length by contraction the original ι disappeared (Curtius Erl. zu §. 214.).

c. The demonstrative indefinite ὁ δεῖνα is used to indicate a person or thing definitely known to the speaker, but not named, as

τὸν δεῖνα γιγνώσκεις; do you know *what d'ye call him?*
Distinguish between ὁ δεῖνα = *quidam*, and τις = *aliquis.*

Obs. 1. *A* or *An* **how rendered.** The English indefinite article is most often not represented at all. When truly indefinite, it may be rendered by τις indefinite, as

τίς εἶπεν; γυνή τις, who said it? *a* woman.

A or *an* generalising a substantive, its force being then the same as that of the definite article (§. 5. Obs. 1. a.), is rendered by ὁ ἡ τό, as ὁ βοῦς ζῷόν ἐστι πολλὰ χρήσιμον, an ox is a very useful animal. When distributive in force, *a* or *an* is rendered by ὁ ἡ τό (§. 5. Obs. 1. b.), or by κατά with or without ἕκαστος, as

τρία ἡμιδαρεικὰ κατ' ἄνδρα, three half-darics *a* man.

Obs. 2. *a.* Ἄλλος ~ ἕτερος. Originally, these differed like *alius* and *alter*, the former denoting another of many, and the latter another of two, as of the hands, without any idea of opposition. Latterly however, ἕτερος came to denote preferably another of two opposites, thereby denoting a difference of *kind*, whereas ἄλλος continued to denote generally a difference of individuality merely. This distinction is finely brought out in (Gal. 1. 6.)

θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, I wonder that ye are turning so soon to *another* gospel, which is not *another* (*of the same kind*).

τὸ ἕτερον στράτευμα, the other army (a different whole);
τὸ ἄλλο στράτευμα, the rest of the (same) army.

οἱ ἕτεροι, the opposite party;
οἱ ἄλλοι, the rest (of the same party).

ἕτερον ποτήριον, *une autre tasse*, a different cup;
ἄλλο ποτήριον, *encore une tasse*, one cup more.

b. The adverbial translation of ἄλλος, *yet* i. e. *in addition*, *apart from*, obviates the illogicality of such phrases as (Xen. An. I. 55.)

οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν,
for there was no grass, nor *yet* any tree.

This use of ἄλλος is frequent with numerals, as

πέμπτος ποταμὸς ἄλλος, a fifth river *in addition*.

§. 29. **Demonstrative Pronouns.** *a.* The personal predilection of the Greek demonstratives is as follows,

οὗδε = *hic* = questo, this (where *I* am);
οὗτος = *iste* = cotesto, that (where *thou* art);
ἐκεῖνος = *ille* = quello, yonder (where *he* is).

Examples are

(Eur. Or. 380.) ὅδ' εἰμ' Ὀρέστης, *here I* Orestes am;
(Soph. Aj. 89.) ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ·
Halloo! (lit. *you there*) Ajax, a second time I call thee;
(Plat. Phil. 36. d.) ὦ παῖ ἐκείνου ἀνδρός,
O child of *yonder* man i. e. of him who is dead.

Οὗτος, like *iste*, is also used to express contempt.

b. The demonstratives are also *paired* according to the personal predilection of each. At the bar, the pleader uses

ὅδε or ὅδ' ἀνήρ, for himself or his client (*ego*);
οὗτος, for the opposite party (*tu*).

In discourse, what is about to be said, as being still in the speaker's mind, still belonging to the *ego*, is indicated by ὅδε, and what has already been said, as belonging to the person addressed (*tu*), is indicated by οὗτος. Thus

τεκμήριον δὲ τοῦτον καὶ τόδε, and of *this* (*which has been stated*), *this* (*which follows*) is also a proof.
Ἐπὶ τούτοις Ξ. τάδε εἶπεν, *Thereupon* X. spoke *as follows*.

In like manner are distinguished the demonstratives of quality and quantity:

τοιοῦτος	relating	τοιόσδε	relating
τοσοῦτος	to what	τοσόσδε	to what
τηλικοῦτος	precedes:	τηλικόσδε	follows.

In course of time, ὅδε fell out of general use, and οὗτος and ἐκεῖνος came to be used, with reference to two persons or things, like *hic* and *ille*,

οὗτος, the latter, nearer, more important;
ἐκεῖνος, the former, more remote, less important.

c. When two demonstratives are combined, the personal predilection of each still appears, as (Soph. Oed. Col. 138.)

ὅδ' ἐκεῖνος ἐγώ, Here I am, the far-away man.

Similarly, a proverb is introduced by

τόδ' ἐκεῖνο, the following old saying.

§. 30. **Relative Pronouns.** Relative words belong to that stage of a language in which the *dependence* of certain clauses on a principal one is marked (§. 4.). Accordingly, ὅς ἥ ὅ, like ὁ ἡ τό (§. 3.) was originally demonstrative, as appears from the Attic formulae

καὶ ὅς, and he; ἦ δ' ὅς, quoth he; ἦ δ' ἥ, quoth she;

from ὥς the poetic equivalent of οὕτως, and from such examples as

ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων,
destroying *some* (cities), taking back the exiles to *others*.

Yet ὅς ἥ ὅ and ὁ ἡ τό are traced to independent originals: compare

sa sā ta (tat) = ὁ ἡ τό (§. 3.), and *jas jā ja (jat)* = ὅς ἥ ὅ,

primitive *j*, like primitive *s*, being represented in Greek by the *spiritus asper*.

a. Ὅς ἥ ὅ is often called *the* relative pronoun, as if there were no other; but the list in §. 27. shows that there are relative pronouns of quantity (ὅσος, ἡλίκος), and of quality (οἷος), as well as of individuality (ὅς). On account of its radical character and superior handiness, ὅς is often used for other relatives, especially for ὅστις and οἷος, as

τοιαῦτα λέγεις ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων,
you say such things as no human being would say.

b. The indirect interrogatives in the list (§. 27.) are also compound relatives, as

τί λέγει; ὅ,τι λέγει οὐκ ἀκούω,
what says he? I don't hear what (that which) he says.

Compared with ὅς, which may be called a *definite* relative because of its predilection for a definite antecedent, ὅστις may be called an *indefinite* relative because of its predilection for an indefinite antecedent, as

Ζεὺς ὃς ἐφορᾷ πάντα, *Jupiter who* beholds all things;
μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει,
happy *he who* has means and mind.

In its composition, ὅστις is probably an instance of inverse attraction (§. 67. Obs. 2.), on the principle of which it may be resolved, as

νέον ζητῶ ὅστις μοι ὑπηρετήσει, } I am seeking a *lad*
νέον τινὰ ζητῶ ὅς μοι ὑπηρετήσει, } *who* shall serve me.

Another way of making ὅς indefinite is by adding to it

the particle ἄν, but this form can be used only with the Subjunctive Group of tenses (§. 40. Obs. 1. b).

Obs. **Augmentatives of Pronouns.** *a.* Any word is emphasized by γέ following; but this enclitic is written with ἐγώ and σύ, like the Latin enclitics, in one word, ἔγωγε, σύγε.

b. Simple relatives are emphasized by -περ, and sometimes δή as

ὅσπερ, who *indeed*; ὅσοσπερ, *even* as big as; οἷόσπερ, *just* such as.

c. Compound relatives are emphasized by -δή, -δήποτε, -οῦν, which answer to the enclitic *-cunque* in Latin pronouns, as

ὁστισδή
ὁστισδήποτε
ὁστισοῦν } = *quicunque*, ὁποσοσδή
ὁσοσδήποτε
ὁποσοσοῦν } = *quantuscunque*.

d. Demonstratives are emphasized by suffixing a long oxytone -ί, which absorbs every short vowel, and makes the immediately preceding long vowel or diphthong be regarded as short, as

οὑτοσί, αὑτηί, τουτί = *hicce*, *haecce*, *hocce* = celui-ci.

Even adverbs derived from demonstratives are so emphasized, as

ὧδί for ὧδε, τουτογί for τοῦτό γε.

Similarly τίη or Attic τιή is a strengthened form of τί.

VERBS.

The verb predicates something of an entity.

§. 31. **Personal Endings.** *a.* Active Voice. In the primitive Indo-European language, the verbal stem was made a predicate by adding to it a personal pronoun: the same part of speech which is a movable *pre*fix to the English verb was to the primitive Indo-European verb an immovable *suf*fix. Compare

ma	sa	ta,	primitive I thou he;
-μι	-σι	-τι,	singular endings of the Greek verb;
μέ	σέ	τό,	existing Greek pronouns.

The personal endings, -μι -σι -τι, make a nearly perfect appearance in the present Indicative of εἰμί, of which the primitive stem was *as* = ες, our own *is*:

ἐἰ-μί	for	ἐσ-μί,	*sum*,	I am;
ἐῖ	Ion. εἶς, „ Ep. & Dor.	ἐσ-σί,	*es*,	thou art;
ἐσ-τί	„	ἐσ-τί,	*est*,	he is.

Our own *am* is a still recognisable form of the primitive *as-ma*. Verbs in -μι represent the original form of the Greek verb in the active voice; and λέγω is obtained from λεγ-ο-μι just as τέκτων from τεκτονς (§. 11.), compensation being given for the loss of final -μι, as for the loss of final -ς, by lengthening the preceding vowel. Homer has preserved ἐθέλωμι εἴπωμι, subjunctive forms in -μι. — The plural suffixes are each compounded of two pronominal stems, no longer distinguishable in the Greek personal endings, but ascertainable by reference to kindred and more ancient languages. Comparative philology teaches that the plural endings of the Greek finite verb arose thus:

I + thou =	ma-si	mas	Lat. -*mus*	Dor. -μες	-μεν	
thou + thou =	ta-si	tas	„ -*tis*		-τε	
he + he =	(a)n-ti	(a)nt	„ -*nt*	Dor. -ντι	-σι(ν)	

The last of these formations, that of -σι out of -ντι, is explained by the frequent transition of τ before ι into σ, as

ἀναισθησία for ἀναισθητια, from ἀναίσθητος.

Exactly so,

φᾰ́-ντι φᾰ́-νσι φᾱ́-σι(ν), φερ-ο-ντι φερ-ο-νσι φέρ-ου-σι(ν), compensation for the lost ν being given, as before (§. 11.), by lengthening the preceding vowel. In the first person plural, final ς ceased to be pronounced; and then ν ἑφελκυστικόν, which remains movable at the end of the *third* person plural became there immovably attached. Here are the primitive forms and the existing ones of the Greek present Indicative active in juxtaposition:

	Primitive	Existing		Primitive	Existing
Sing. 1.	λεγ-ο-μι	λέγ-ω	Plural 1.	λεγ-ο-μες	λέγ-ο-μεν
„ 2.	λεγ-ε-σι	λέγ-εις	„ 2.	λεγ-ε-τε	λέγ-ε-τε
„ 3.	λεγ-ε-τι	λέγ-ει	„ 3.	λεγ-ο-ντι	λέγ-ου-σι(ν).

The metathesis of ι into the preceding syllable of the second person singular, so as to form a diphthong is a frequent phenomenon; witness

μείζων for μεγ-ιων, μαίνομαι for μαν-ιομαι (Stem μαν).

Why the above personal endings are not uniformly reproduced throughout the verb will only partly appear in the sequel, for a thorough investigation of this subject, including the dual terminations, belongs to etymology.

b. Middle and Passive Voices. The personal endings of the middle voice are obtained by repeating the above pronominal suffixes, the one placed first denoting the object, and the one placed second denoting, as in the active voice, the subject. Thus

tha-mi	mai	-μαι	τιθ-ε-μαι,	place me I;
sa-si	sai	-σαι	τιθ-ε-σαι,	place thee thou;
ta-ti	tai	-ται	τιθ-ε-ται,	place him he.

The personal endings of the plural are formed on the same principle; but the steps of the process, and even some of the elements used in it are not so well ascertained. The middle meaning naturally gives birth to the passive; so naturally that, in French and Italian, the functions of the passive are largely performed by reflected verbs. In Italian, the development is complete; for there the reflected verb may, like the regular passive, be accompanied by the agent, as

la virtù *si ama* da tutti, ἡ ἀρετὴ φιλεῖται παρὰ πάντων.

The passive form has actually been evolved from the reflexive in the Scandinavian languages; and in the Slavonic languages, as in Latin, the reflexive and passive forms are identical throughout. It is therefore no peculiarity in Greek that the middle and passive voices coincide: the peculiarity rather is that there should be any Greek forms specially passive. All Greek middle forms, including the perfect and pluperfect commonly called passive, are used in the passive sense also, excepting the aorist and future for which two tenses the passive voice has forms of its own. (§. 31. Obs. 3. c. Obs. 4.) The English language, though containing at any rate two pure reflexives, viz. *betake* and *bethink*, furnishes no illustration of this subject. Latham says (Eng. Lang.

§. 391.) that *I fear me*, used by Lord Campbell in his Lives of the Chancellors, is the fragment of an extensive system of reflexive verbs, developed in different degrees in the different Gothic languages, and in all more than in the English.

c. Tenses and Moods. There are however two sets of personal endings in the Greek verb, one for the augmented tenses, and another for the unaugmented tenses of the Indicative. The past tenses of the Indicative are distinguished from the others in both front and rear: in front, by the augment, a demonstrative adverb pointing to the past; and in rear by personal endings of their own called *secondary*, as being modifications, generally contractions, of the others called *primary*. These two sets of personal endings are subjoined in juxtaposition:

	Primary	Secondary		Primary	Secondary
Active.	1. -μι	(-μ)* -ν	Middle.	1. -μαι	-μην
	2. -σι	-ς		2. -σαι	-σο
	3. -τι	(-τ)*		3. -ται	-το
	1. -μεν	-μεν		1. -μεθον	-μεθον
	2. -τον	-τον		2. -σθον	-σθον
	3. -τον	-την		3. -σθον	-σθην
	1. -μεν	-μεν		1. -μεθα	-μεθα
	2. -τε	-τε		2. -σθε	-σθε
	3. -ντι	(ντ)* -ν		3. -νται	-ντο

Now the primary personal endings, which characterise the unaugmented tenses of the Indicative, are also the personal endings of the Greek Subjunctive; and the secondary personal endings, which characterise the augmented tenses of the Indicative, are also the personal endings of the Greek Optative.† This fact is of great

* According to Greek phonetics, neither μ nor τ is suffered at the end of a word. Latin has preserved these final consonants: compare

diceb -*am* -*at* -*ant* with ἔλεγ -ον -ε(τ) -ον(τ).

† In the Greek which has come down to us, the first pers. sing. Opt. active of verbs in -ω has the primary ending -μι, but that is an intrusion; and φεροιν preceded φέροιμι after the model of εἴην, and of the other Optatives from verbs in -μι.

moment for syntactical purposes: it is a demonstration to eye and ear of the law that Subjunctive forms must be used in dependence on an unaugmented tense of the Indicative, and Optative forms in dependence on an augmented tense of the Indicative (§. 40.).

Obs. 1. **Middle Voice.** The reflexive is called *middle* because, the subject being represented in it as directly or indirectly the object also, this voice stands in respect of meaning between the active and the passive. The reflexive meaning takes various forms, as

Direct	λούομαι,	I bathe *myself*	(Acc.)
Indirect	παρασκευάζομαι,	I provide *for myself*	(Dat.)
	ἀποπέμπομαι,	I send away *from myself*	(Gen.)

a. The *direct* reflexive reference, the least common one, yet gives rise to a good many middles of intransitive meaning, as

φαίνω, I show; φαίνομαι, I show myself, I appear.
ἵημι, I send; ἵεμαι, I send myself, I rush.

Compare

ἡ γῆ κινεῖται, the earth moves, die Erde bewegt ſich,
terra movetur, la terra si muove, la terre se meut.

The direct reflexive reference is generally, and in case of emphasis always, expressed by a reflexive pronoun (§. 25.)with the active, as

ἐθίζομαι, I am accustomed,
ἐθίζω ἐμαυτόν, I accustom myself;

δέρομαι, I'm cudgelling myself,
δέρω ἐμαυτόν, it's myself I'm cudgelling.

Sometimes the reflexive pronoun is added even to the middle, as (Thuc. I. 31. 7.)

οὐδὲ ἐσεγράψαντο ἑαυτούς, nor had they inscribed themselves;
(Xen. Cyr. II.) Κῦρος δὲ αὐτῷ σκηνὴν μὲν κατεσκευάσατο,
Now Cyrus had prepared a tent for himself.

b. This redundance* is due partly to the enfeeblement of the reflexive meaning in the verb, partly to the endeavour after distinctness on the part of the writer. The indirectly reflexive reference is apt to escape the English student's notice, because our extremely awkward reflexive pronouns are seldom used to represent it, as

πορίσασθαι πλοῦτον, to procure (for one's self) wealth;
ἀπώσασθαι κακά, to drive away (from one's self) ills.

---

* Other examples of redundancy in language are the addition of the article to ταὐτόν and θάτερον, ἐκ Διόθεν (Hesiod. Op. 763); our own '*from* whence'; and the Italian *con meco, con teco, con seco,* for the simple *meco, teco, seco.*

c. When the nature of the case, or the context implied unmistakeably the reflexive reference, the Greeks sometimes neglected the middle as an instrument of precision, using the active voice instead of it, or interchangeably with it, as (James IV. 2.)

αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε
ye ask and receive not, because ye ask (for yourselves) amiss.
(Xen. Cyr. VII. 4. 13.) *ὥστε, ἤν τι καὶ κλέψωσι, τὰ ἑαυτῶν κλέψονται*, so that, if they steal anything, they shall steal their own.

d. Very frequent is the use of the middle to convey weakly the force of a possessive adjective pronoun (§. 26.). Mark the difference between

λούω τὴν κεφαλήν, I wash the head (of some one else);
λούομαι τὴν κεφαλήν, I wash my head.

τὰ κρέα ἔθη ἐπὶ τὰ γόνατα,
he laid the meat on the knees (of some one else);
τὰ κρέα ἔθετο ἐπὶ τὰ γόνατα,
he laid the meat on his (own) knees.

e. In the plural number, the reflexive meaning may become reciprocal. This commonly happens with verbs denoting intercourse of whatever kind between man and man, as

ἀσπάζονται, *ils s'embrassent*, they embrace (one another);
συντίθενται, *ils se conviennent*, they agree (with one another);
διαλέγονται, *ils s'entretiennent*, they converse (with one another);
μάχονται, *ils se battent*, they fight (with one another).

σπένδουσιν, they pour out libations;
σπένδονται, they pour out libations with each other; hence, they they make a treaty with each other.

Obs. 2. **Active ~ Middle.** The middle has often a meaning quite different at first sight from that of the active, but capable generally of being connected with it by tracing out the reflexive reference. For brevity's sake, the middle only is given in the following lists, but Englished so as to show clearly the meaning of the active voice.

a. Causatives having a direct reflexive reference, as
αἰσχύνομαι, I make myself ashamed, I am ashamed at;
γεύομαι, I make myself taste, I taste;
κοιμάομαι, I put myself to sleep, I sleep;
παύομαι, I make myself cease, I cease;
φοβέομαι, I make myself afraid, I fear.

These are always causative in the active voice; but the Greeks, like ourselves, often use causatively verbs not causative in themselves. As the English seldom imitate the precision of the French, who always distinguish between, *bâtir* and *faire bâtir;* so did the Greeks seldom exhibit the precision of the Romans, who usually distinguished be-

tween *facere* and *curare faciendum*. The context shows when the sense is causative, as

Ἀλέξανδρος τὴν πόλιν κατέσκαψεν,
Alexander *caused* the city to be razed to the ground.

b. Causatives having an indirect reflexive reference, as
ἀπολύομαι, I get freed for myself, I ransom;
γράφομαι, I get the authorities to write down some one's name for me, I formally accuse him;
δανείζομαι, I get some one to lend to me, I borrow;
μισθόομαι, I get some one to let something to me, I hire it;
πρεσβεύομαι, I get some one to be ambassador for me;
τίνομαι, I make some one pay to me, I punish him;
χράομαι, I get a response given me, I consult an oracle.

c. Subjective middles are those which express an act with reference not only, or not so much, to its outward performance, as to its inward antecedents in the means or mind of the doer, as
παρέχω, I supply; *παρέχομαι*, I supply out of my own resources.
Sometimes the meaning of such middles differs from that of the corresponding actives only by being more intense, as
λαμβάνειν τι, to take a thing; *λαμβάνεσθαί τινος*, to grasp it;
ποιῶ λόγον, I compose a speech; *ποιοῦμαι λόγον*, I deliver a speech;
σκοπῶ, I consider; *σκοποῦμαι*, I reflect.

On this principle, even an intransitive verb may have a middle, as
πολιτεύω, I am a citizen; *πολιτεύομαι*, I act as a citizen.

d. When the radical meaning of the verb can be ascertained, the reflexive reference itself generally suffices to explain the apparently great difference of meaning between the active voice and the middle, as

αἱρέομαι, I take to myself, I choose;
ἀναμιμνήσκομαι, I remind myself, I remember;
ἀπέχομαι, I keep myself off, I abstain;
ἀποδίδομαι, I give away of my own, I sell;
βουλεύομαι, I counsel myself, I deliberate;
λανθάνομαι, I escape my own notice, I forget;
πείθομαι, I persuade myself, I obey;
περαιόομαι, I take myself across, I cross (a river);
στέλλομαι, I despatch myself, I start;
φράζομαι, I say to myself, I think;
φυλάσσομαι, I guard myself, I beware.

διδάσκω τὸν υἱόν, I teach my son;
διδάσκομαι τὸν υἱόν, I get my son taught.

νόμους θεῖναι, to make laws, (said of the thirty tyrants);
νόμους θέσθαι, to make laws, (said of the citizens).

γαμεῖν, *ducere*, to marry, (said of the bridegroom);
γαμεῖσθαι, *nubere*, to marry, (said of the bride).

Also of the parent, *γαμεῖσθαι* is said; because the parent *gets* some one to marry (*γαμεῖν*) a daughter, as the daughter *lets* some one marry her.

Obs. 3. **Interchange** of Voices. *a.* The later *-ω* form of the verb appears as a supplanter not only of the active *-μι* form, but also of the middle *-μαι* form. In many middle verbs, the reflexive meaning, though conceivable, was not strongly inherent; and, as it became enfeebled, the expression of it was neglected. Homer uses indiscriminately (Jelf. §. 363. 5.)

ἀκούεσθαι and *ἀκούειν*, *ὁρᾶσθαι* and *ὁρᾶν*,
ἰδέσθαι and *ἰδεῖν*, *φλέγεσθαι* and *φλέγειν*.

b. Most of the verbs in *-μαι* which have passed into the *-ω* form denote some bodily or mental activity; but even of these the future often remains of the middle form. Witness the following list of verbs preferring a future of the middle form taken from Geddes' Greek Grammar §. 130.

(*Ἀείδω*) *ᾄδω*	*Δάκνω*	*καίω*	**πάσχω*	*στροβέω*
ἀκούω	*δείδω*	**κοτέω*	*πηδάω*	*συρίζω*
ἁλαλάζω	**διδράσκω*	**Λαγχάνω*	**πίνω*	(*Τλάω*)
ἁμαρτάνω	**Εἶμί*	**λαμβάνω*	**πίπτω*	*τίκτω*
ἁπαντάω	*ἐπαινέω*	*λάσκω*	*πλέω*	*τρέχω*
ἀπολαύω	*ἑσθίω*	**Μανθάνω*	*πνέω*	**τρώγω*
ἁρπάζω	*Ζάω*	**Ναίω*	*Ῥέω*	**τυγχάνω*
Βαδίζω	*Θαυμάζω*	*νέω*	*Σιγάω*	**τωθάζω*
βαίνω	*θέω*	*Οἰμώζω*	*σιωπάω*	**Τστερέω*
βιόω	**θνήσκω*	**ὀλολύζω*	**σκοπέω*	**Φεύγω*
βλώσκω	**θρώσκω*	*ὄμνυμι*	*σκώπτω*	**Χανδάνω*
βοάω	*Κάμνω*	**ὁράω*	**σπουδάζω*	**χάσκω*
Γελάω	*κερδαίνω*	**ὀτοτύζω*	**στοναχέω*	**χωρέω*.
γοάω	*κιχάνω*	*Παίζω*		

Curtius (Erl. zu §. 328.) suggests, as the reason of this peculiarity, that a future active, not being yet accomplished outside the speaker, is best represented inwardly, i. e. as performed by himself on himself.

c. Since the reflexive and passive senses are akin, and their verbal expression was originally the same, it is not wonderful that the specially middle forms should be occasionally used in a passive sense, and that the specially passive forms should be occasionally used in a middle sense. The most signal illustration of this is the future *middle* which, particularly in Attic Greek, is taken in a passive sense, in prose when the passive form was not in use, and in poetry when the middle form suited better the verse. Witness the following

---

* Those with an asterisk have no future active: those without an asterisk have one, though rare or late.

list of Verbs (chiefly pure) having Future Middle with Passive sense taken from Geddes' Gr. Gram. §. 131.

Ἀδικέω	Ἐάω	Λανθάνω	Παιδεύω	τελέω
ἀλγύνω	εἴργω	λέγω	παρηγορέω	τηρέω
ἀμφισβητέω	εὐλογέω	λυπέω	πέρθω	τιμάω
ἀνδραποδίζω	ἐχθαίρω	Μαρτυρέω	πλύνω	τρίβω
ἀνιάω	Ζημιόω	μαστιγόω	ποιέω	τύπτω
ἀπιστέω	Ἰσχναίνω	μνημονεύω	πολεμέω	Ὠθέω
ἄρχω	Καλέω	Νομίζω	πολιορκέω	Φέρω
ἀναίνω	καταφρονέω	Ξηραίνω	Στερέω	φθείρω
αὐξάνω	κηρύσσω	Οἰκέω	στρεβλόω	φιλέω
ἀφαιρέω	κινέω	ὁμαλίζω	στυγέω	φρουρέω
Βλάπτω	κραίνω	ὁμολογέω	Ταράσσω	Ὠφελέω
Δηλόω	κωλύω	ὀνειδίζω	τελευτάω	

Obs. 4. **Deponents.** Deponent verbs, i. e. verbs in *-μαι* without any corresponding active form, are called middle or passive, according as their aorists take the middle or the passive form, the aorist of the passive form however not having necessarily a passive sense.

a. The following list of passive deponents, the aorists of which though passive in form are not passive in meaning, is taken from Curtius' Gr. Gram. §. 328. 2.

ἄγαμαι	I admire,	ἐπίσταμαι	I understand,
*αἰδέομαι	I reverence,	εὐλαβέομαι	I beware,
ἀλάομαι	I wander,	*ἥδομαι	I am pleased,
ἀμιλλάομαι	I vie,	*ἐνθυμέομαι	I ponder,
*ἀρνέομαι	I deny,	προθυμέομαι	I am eager,
*ἄχθομαι	I grieve,	*ἐπιμελέομαι	I take care of,
βούλομαι	I wish,	μεταμέλομαι	I repent,
δέομαι	I want,	ἀπονοέομαι	I am desperate,
δέρκομαι	I see,	*διανοέομαι	I intend,
*διαλέγομαι	I converse,	*οἴομαι	I think,
δύναμαι	I can,	σέβομαι	I worship,
ἐναντιόομαι	I oppose,	φιλοτιμέομαι	I am ambitious.

b. Some deponents have had both forms of the aorist, but at different epochs; thus ἠρασάμην is Homeric, ἠράσθην Attic, without any difference of meaning. And both forms, the one in common use, and the antiquated, are sometimes found in the same writer; thus μέμψασθαι and μεμφθῆναι are both found in Euripides. But when both forms are really contemporaneous, the passive form has a passive meaning, as (Jelf. §. 368. 3. b.)

---

* Those with an asterisk have a future of the passive form besides the more common one of the middle form. (Curtius' Gr. Gr. §. 328. 2.).

δέξασθαι	to receive,	δεχθῆναι	to be received,
βιάσασθαι	to force,	βιασθῆναι	to be forced,
κτήσασθαι	to acquire,	κτηθῆναι	to be acquired,
ἰάσασθαι	to heal,	ἰαθῆναι	to be healed,
θεάσασθαι	to gaze at,	θεαθῆναι	to be gazed at,
ὀλοφύρασθαι	to lament,	ὀλοφυρθῆναι	to be lamented,
λογίσασθαι	to reckon,	λογισθῆναι	to be reckoned,
αἰκίσασθαι	to beat,	αἰκισθῆναι	to be beaten,
ἀκέσασθαι	to cure,	ἀκεσθῆναι	to be cured,
ἀποκρίνασθαι	to answer,	ἀποκριθῆναι	to be divided.

Obs. 5. **Modern Greek.** The substitution of the form in -ω for the older one in -μι, begun in classical times, has been completed in the extinction of the latter: δίδω is now said for δίδωμι, θέτω for τίθημι, and so on. Even the substantive verb, rather than retain the -μι type, has conformed to that in -μαι, thus εἶμαι, εἶσαι κ. τ. λ. The -μαι form has survived, more perhaps on account of its passive than its reflexive force, which latter however has not been lost; φιλούμεθα, for example, is good Romaic Greek, as it was good classical, for 'we kiss one another'. The gradual substitution throughout the classical era of aorists of the passive form for aorists of the middle in deponent verbs (§. 31. Obs. 4. b.) has been completed by the extinction of the latter, so that now we have ἐδέχθην, 'I received', instead of ἐδεξάμην, just as in the New Testament we have ἀπεκρίθην, 'I answered', instead of ἀπεκρινάμην, which is alone classical in that sense. Farther, as often in classical Greek, so, constantly in Romaic, the perfect participle of deponents has a passive signification.

§. 32. **Moods of the Verb.** According to comparative philology, there are strictly speaking only two moods, viz. the Subjunctive and the Optative, because these only possess, in combination with the personal endings, a purely modal element. For practical purposes however, moods are groups of verbal forms distinguished to the eye by terminations proper to each group, — no matter how these terminations may have arisen — and representing to the mind the operation denoted by the verb under various *modes* or aspects. The aspects under which an event may be regarded are far more numerous than the moods of any verb; consequently, each mood performs more functions than one. On the other hand, the same function is sometimes performed by several moods; for between moods, as between parts of speech and

between cases (§. 11. b.), there are no boundary-lines, but only boundary-territories. Each mood has its magistral or ruling function, after which usually it is named. The *Indicative* mood is so named because, though it also puts questions and even suppositions, its primary function is to *indicate* or point to what has been, is being, or is to be realised out there in the world of *facts*: and the *Subjunctive* Mood is so called, because its primary function is to *subjoin* or subordinate (to a principal statement made by the Indicative) what exists only in here, in the world of *conceptions*, at any rate what is for the time being represented only as a *conception*. The Optative Mood owes its name not at all to its primary function, but to that function which alone it retained in the decadence of the language, viz. that of expressing wishes (*optata*). In classic Greek, what is now called the Optative Mood was a group of truly *Subjunctive* forms used after the augmented tenses of the Indicative, as the forms called Subjunctive in grammars were used after the unaugmented tenses of the Indicative (§. 40.). The *Imperative* Mood is so called, because it represents the action denoted by the verb as commanded (*imperatum*). The *Infinitive* merits its name by being unlimited (*infinitum*) not only in respect of number and person (§. 1. Obs. 2.), but also in respect of *modal* meaning, representing the action denoted by the verb under no particular aspect, but absolutely.

§. 33. **Tenses of the Indicative.** Comparative philology divides the Greek tenses into simple and compound thus: —

Simple	*Compound*	*Compound and Late*
All presents	Future active	Pluperfects active
All imperfects	Future middle	Aorists passive
All perfects	I Aorist active	Futures passive
Pluperfect passive	I Aorist middle	
II Aorist Active		
II Aorist middle		

For syntactical purposes however, another and more obvious division is preferable. To the eye, the Indicative tenses in each voice divide themselves into augmented and unaugmented; and it has been already (§. 31. c.) shown how these two sets of tenses differ in their personal endings. The augmented tenses all relate to the past, the unaugmented all to the present; thus, in the active voice,

Present	γράφω,	I am writing	at	the present time;
Future	γράψω,	I shall write	after	
Perfect	γέγραφα,	I have written	before	
Imperfect	ἔγραφον,	I was writing	at	some past time.
Aorist	ἔγραψα,	I wrote	in	
Pluperfect	ἐγεγράφειν,	I had written	before	

The frequent neglect of the augment in poetry, particularly in Homer, shows not that it was a meaningless prefix, but that it had so thoroughly done its work in the language, had so deeply stamped a past reference on certain forms that these forms preserved that reference even when the special mark of it was omitted. The augmented tenses, as referring to the past, are also called *historical;* and, when the present tense is used of past events (§. 34. b.), it too is called *historical,* and it takes rank with the augmented tenses in all applications of the law for the sequence of tenses (§. 40.).

Obs. **Duplicate Tenses.** The perfects and pluperfects active, the aorists of all three voices, and the futures passive appear in duplicates. These Greek duplicates resemble the English ones, as *clomb* and *climbed*; i. e. few verbs ever possessed both forms; of those that did, still fewer possessed them contemporaneously, the secondary forms, which are also the simpler, being the more ancient; and, when both forms did coexist, they were used with a difference of meaning, witness

2. aor. ἔστην, I stood; 1. aor. ἔστησα, I made stand.

2. perf. εὖ πέπραγα, I have been doing (getting on) well;
1. perf. εὖ πέπραχα τὰ τῶν Ἀθηναίων,
I have managed well the affairs of the Athenians.

In some of the English duplicates, as in the Greek, the later form is the more decidedly transitive: *swelled* is more decidedly transitive than *swoll,* and *hanged* than *hung.* Still more decidedly in German,

ich blich I became white, I lost colour;
ich bleichte I made white, I bleached.
ich wich I became soft, I yielded;
ich weichte I made soft, I mollified.

§. 34. **Present Indicative.** *a.* The Greek present expresses the action or state denoted by the verb as a *process* beginning now, or if begun, as continuing now; and answers accordingly to all the forms of the English present except the emphatic (§. 49. c.), as

γράφω, I write *or* am writing: γράφω γε δή, I do write.

The *durative* force of the present is marked even by its formation; for the stem of the present tense is seldom the mere root of the verb, but the root of the verb strengthened or enlarged in a great variety of ways*,

* The substantive verb is one of the few which add the personal endings to the mere root of the verb in the present Indicative, (§. 31. a.). Here follow examples of the principal means by which the root of the verb is strengthened or enlarged into the stem of the present tense:

1. Intensification of the radical vowel, as, from root ι, εἶμι I go.
2. Intensification of the radical vowel, and addition of another vowel forming a separate syllable, which however served perhaps only to facilitate the pronunciation, as, from root φυγ, φεύγ-ο-μι, φεύγ-ω.
3. Reduplication, with or without intensification of the radical vowel, as, from root δο, δί-δω-μι.
4. Reduplication, with addition of a vowel forming a separate syllable, which again may have served only to facilitate the pronunciation, as, from root γεν, γι-γ(ε)ν-ο-μαι, γίγνομαι.
5. Addition of a syllable, with or without intensification of the radical vowel, as

   from root δαμ, δάμ-νη-μι, I tame;
   from root δικ, δείκ-νυ-μι, I shew;
   from root τυπ, τύπ-το-μι, τύπτω, I strike;
   from root φα, φα-σκο-μι, φάσκω, I say.

6. Addition of *ja* with various effects. Sometimes ξ, σσ, or λλ arises from the combination of *j* with the final consonant of the root, as

so as to lengthen the pronunciation, and thereby suggest the duration implied in a process as distinguished from an act. This durative force is all the more important because it accompanies the present throughout all moods, and is its sole distinction in the Subjunctive and Optative (§. 40.). By the addition of ἔχων, the durative force of the present is emphasized, as

τί ληρεῖς ἔχων; why do you keep talking nonsense?

b. Any space of time including the moment of speaking is deemed present, as the present month, or year, or reign, one's whole life hitherto, even the entire duration of the existing order of things. Hence, general truths, including maxims and proverbs, are expressed in the present; though the Greeks had also a special form, φιλέω or θέλω with the infinitive, much used by Herodotus, to mark natural necessities, as (Herod. III. 82.)

ἐν δὲ ὀλιγαρχίῃ ... ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι, but under an oligarchy, strong personal enmities *naturally arise.*

Hence also the admissibility, for the sake of vividness, of the present tense both in narrating past events and

---

κραγ-jω κράζω, I shout;
φυλακ-jω φυλάσσω, I guard;
στελ-jω στέλλω, I send.

When the final consonant of the root is ν or ρ, the *j* retrocedes, so as to form a diphthong in front of these consonants, as

φαν-jω φαίνω, I show; περ-jω πείρω, I pierce.

More rarely, *ja* remains uncombined, as

δα-ἰο-μαι, I divide; κα-ιο-μι καίω, I burn.

Reduplication is still, even with us, a device for marking continuance, as 'Who's that knock-knocking at the door?' Each of the other enlarging syllables had no doubt some peculiar force enabling it to mark continuance: that of σκο is said to have been inchoative; and, if *ja* = go, then

κράζω = κραγ-ιο-μι, *lit.* shout go I;
πείρω = περ-ιο-μι, *lit.* pierce go I.

The durative force quite naturally emerges from the supposed meaning of *ja*.

in announcing future ones; but this use of the present is sometimes made with un-English boldness in Greek poetry, as (Eur. Bacch. 2.)

Διόνυσος, ὃν τίκτει ποθ' ἡ Κάδμου κόρη,
Bacchus, whom the daughter of Cadmus erewhile *bore.*

c. Two uses of the Greek present are un-English. In one, derived from the idea of *incompleted* action, it marks the *attempt* or *disposition* to do a thing, as

ἁφαιρεῖς τὰ ἐμά κειμήλια, you are *for* taking away my jewels.

This sense is more expressly brought out by *μέλλω*, which is particularly common with *εἰ*, as

εἰ μέλλει τοῦτο πράξειν, If he *means* to do that.

In the other, with *πάλαι* or some similar word, the Greek present is used to denote an operation that has continued up to the moment of speaking. Compare

πάλαι τοῦτο θεάομαι, jam pridem hoc *aspicio*, je le *regarde* depuis longtemps, } I *have been looking at* it for a long time.

Obs. **Completed Action ~ Present State.** The Greek present *passive* always denotes the present *act,* and must be translated accordingly, as

ἡ οἰκία οἰκοδομεῖται, domus aedificatur,
the house is being built, or is building;

not 'is built', which would denote the present *state,* and be rendered in both Greek and Latin by the perfect tense. What betrays the tiro is that in English one and the same present passive form expresses with some verbs the present act, and with others the present state, as

The boat is rowed (present *act*) by two men.
The hero is crowned (present *state*) with laurel.

It is all one whether we say *is rowed* or *is being rowed*, because the action of rowing does not result in a permanent state that can be described as 'rowed'; but whenever, as in the case of *crowning,* the action denoted by the verb results in a permanent state, the two English forms cannot be interchanged, and are represented in Greek as follows,

τράπεζα παρατίθεται (pres.) *ἡμῖν*, a table is being set for us; } Present Action.

τράπεζα παρατέθειται (perf.) *ἡμῖν*, a table is (lit. has been) set for us. } Present State resulting from completed Action (§. 36. Obs.).

§. 35. **Future Indicative.** *a.* The durative present includes the future (§. 34. b.). These two tenses were never distinguished in the Greek εἶμι, and they are often confounded in the English *go*, as

σήμερον, ἄυριον εἶμι εἰς τὴν πόλιν,
to-day, to-morrow I go into town.

Greek has also ἔδομαι, πίομαι, χέομαι, present forms used as futures.* Besides, even when futures have been formed, the present is often substituted without ambiguity or offence, as (Luke XIII. 32.)

Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, Behold, I cast out devils, and I perform cures today and tomorrow, and the third day *I am done.*

b. All Greek futures are compound tenses; and the last element is the future of the substantive verb, which was formed, like many presents (§. 34. a*), with *ja*, thus

as-ja-mi = ἐσ-jω = ἔσω, (*mid.*) ἔσομαι, I shall be.

If *ja* = go, a real future would emerge just as naturally as a durative present: witness the French *je vais écrire*, and our own 'I am going to write'. Even when the σ characteristic of the future does not appear bodily, it lurks under the circumflex, as

φανῶ from φαν-έσω, μαχοῦμαι from μαχέσομαι.

c. The Greek future embraces both durative and momentary action:

γράψω, I shall write or I shall be writing.

Besides denoting futurity, this tense can, in the second person singular, express also polite desire, like the English future interpreted by *will,* and with οὐ a command, like the English future interpreted by *shall,* as (Od. II. 270)

Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι, οὐδ' ἀνοήμων,
Henceforth, T., you will be, i. e. be you, neither cowardly nor foolish.
οὐκ ἐπιορκήσεις, thou shalt not swear falsely.

---

* These futures are considered by some as Epic forms of the Subjunctive, like Homer's

φθίομαι for φθίωμαι, ἴομεν for ἴωμεν,
φθίεται for φθίηται, φθιόμεσθα for φθιώμεθα,

and, if they be so regarded, their use as futures illustrates §. 41. a.

Particularly worthy of notice is the use of the future Indicative in an imperative sense with ὅπως, as if by an ellipsis of ὁρᾶτε, or some such word, as (Xen. An. I. 7. 3.)

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε, (see) that ye be men worthy of the freedom ye possess.

d. The only un-English use of the simple future is a very occasional one dictated by the *usus ethicus*, e. g. the τί λέξεις of Euripides, used in reference to something dreadful that has just been said, as if 'what would you say'; another opportunity being afforded to say again, but with modifications, what has been already said.

e. The resolution of the simple future by θέλω, which began even in classical times, as (Herod. I. 109. 12.)

εἰ δὲ θελήσει ... ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς, if the sovereignty *shall* devolve on this daughter,

and is the established form in Modern Greek, is rare in ancient authors, and not to be imitated. On the other hand, the periphrastic formation with μέλλω and the Infinitive present or future, sometimes also with the aorist Infinitive, is quite classical, and expresses the paulo-post, i. e. immediate future, as

μέλλω ὑμᾶς ἄγειν εἰς Ἀσίαν, in Asiam vos *ducturus sum*.

Obs. 1. **Futures Passive.** Both the first future passive and the second are obtained by adding ἔσομαι to the stem of the corresponding aorists. The stem of the first aorist passive being certainly compound (§. 39. b.), the first future passive, if not also the second, is *doubly* a compound form.

Obs. 2. **Future-Perfect.** This tense marks an event as future in relation to the moment of speaking, but past in relation to some other event also future; and in all its forms, a future element and a past one are united, as

πεποιηκὼς ἔσομαι, I shall have made;
εἰργασμένος ἔσομαι, I shall have worked;
διεφθαρμένος ἔσομαι, I shall have been corrupted;
πεπράξεται, it will have been done.

A future element and a past one are not the less really contained in πεπράξομαι because they are there combined into a single word. Compare

πεπράξομαι = πε-πραγ-εσομαι, and *ce-cid-ero*.

a. But the Greeks did not care to mark the distinction of priority within the future, any more than within the past (§. 39. d.); and accordingly the future-perfect is little used. Not many passive verbs had the simple form, and the only instances of it in the active voice are ἑστήξω, τεθνήξω, which however have a merely future meaning. Instead of the future-perfect forms, Greek authors commonly used the simple future both in principal and in dependent clauses; also the aorist of the Subjunctive Group after conjunctions ending in -αν, and after relative pronouns with ἄν, the aorist Indicative being then often in the principal clause with a future-perfect meaning, as

ἐὰν ταῦτα λέξῃς, ἁμαρτήσῃ, or ἥμαρτες,
if you say that, you will err, or will have erred.

No doubt λέξῃς is here used as a future-perfect, but still its proper equivalent in English is the correspondingly brief form above given. The clumsiness of the future-perfect forms in English, and even in Greek, is one reason why they are rather avoided in both languages.

b. When the perfect has the force of a present, the future derived from it has the force only of a simple future, as

κέκτημαι I possess, κεκτήσομαι I shall possess;
ἕστηκα I stand, ἑστήξω later ἑστήξομαι I shall stand;
τέθνηκα I am dead, τεθνήξω later τεθνήξομαι I shall be dead.

In other instances also, the future-perfect has the force of a simple future, the place of which it even usurped in some verbs, as in κόπτω, παύω, πιπράσκω, particularly in Attic.

c. When the *perfect* passive is used to denote a permanent state in present time (§. 34. Obs.), its derivative, the future-perfect passive is used to denote a permanent state in future time, as (Hes. Op. et Dies)

Ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν,
But yet good *will continue mixed* with evil.

d. The future-perfect passive is also used to denote an immediate future, on which account it is styled *paulo-post* in grammars, as (Aristoph. Plut. 1027.)

φράζε καὶ πεπράξεται, speak, and it *is done.*

A periphrasis for the true paulo-post future may be formed in the passive, as in the active (§. 35. e.), with μέλλω and the Infinitive.

Obs. 3. **Greek Future Indicative ~ Latin Present and Imperfect Subjunctive** (§. 40. Obs. 1. b.). In final clauses introduced by relative words, the Greek future Indicative corresponds to the only tenses of the Latin Subjunctive that mark future time, viz. the present and imperfect, as

οὐκ ἔχομεν ὅτου σῖτον ὠνησόμεθα, non habemus *quo* cibum *emamus,* we have not *wherewith we may buy* food.
(Thuc. IV. 128. 5.) ἔπρασσεν ὅτῳ τρόπῳ τοῖς μὲν ξυμβήσεται, τῶν δὲ ἀπαλλάξεται, agebat *quomodo* cum alteris

paciscerétur, dissociarétur ab alteris, he took measures *by which he might come to terms* with the one set, and *detach himself* from the other.

In English, a past verb in the principal clause necessitates a past verb in the dependent ones, the time in both alike being measured from the moment of speaking; but in Greek, the time of the dependent verb is measured from that of the principal one. Hence the two-fold translation of the same future, as

(*αἰτῶ ἡγεμόνα*) *ὅστις ἀποίσει* = *qui reducat,*
(I ask for a guide) who shall bring back;
(*ᾔτουν ἡγεμόνα*) *ὅστις ἀποίσει* = *qui reduceret,*
(I asked for a guide) who should bring back.

§. 36. **Perfect Indicative.** *a.* The perfect is formed from the root of the verb, with and without intensification of the radical vowel, also with and without aspiration of the final consonant, by prefixing the reduplication, and suffixing the usual personal endings, as

from root *φαν*, *πέ-φην-α*, from root *πλεκ*, *πέ-πλεγ-μαι*,
from root *κοπ*, *κέ-κοφ-α*, from root *λιπ*, *λέ-λοιπ-α*.

That the personal endings in the Perfect active, excepting in the third person plural, should be those of the first aorist, is a remarkable instance of what may be called phonetic attraction; for the *α* of the Perfect active, appearing as it does only in the Indicative mood, is not, like that of the first aorist active, part of the tense-stem (§. 39. b.). The origin of *κ* in the termination *-κα*, the only Attic termination of the perfect active in pure verbs, and the prevalent one in dental and liquid verbs, the termination also of some first aorists (*ἔθηκα*, *ἧκα*), is not known.

b. The reduplication, which is one means of imparting durative force to the present (§. 34. a*), marks in the perfect *completed* action. But, being an unaugmented tense, the perfect is truly a Present-Perfect, i. e. denotes completed action plus a reference to present time. Now the mode of this reference is two-fold. When the Greek perfect denotes an action as completed in a period of time which reaches up to the moment of speaking, the Greek usage corresponds exactly to the English:

γέγραφα, I have written or I have been writing.

The duiative meaning is emphasized by a periphrastic form:

θαυμάσας ἔχω, I have been wondering;
κηρύξας ἔχω, I have been proclaiming;

which may be compared with the Latin *nuntiatum habeo, compertum habeo.* Sometimes however, the Greek perfect is used of an important event severed from the present in respect of time, say by the death of the actors, but connected with the present by its effects, which are presumed still to exist in the time of the speaker or narrator, as

(Xen. Cyr. I. 3. 18.) οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν,
for this man (Astyages) *made* himself master of all Media.

This use of the Perfect is un-English, but thoroughly German: witness the following example taken from Weisse's Grammar p. 83.

Nachdem dies in langen, ſchweren Kämpfen geſchehen war, hat ſie Julius Cäſar in ihrer Heimath aufgeſucht, und in jenen Feldzügen überwunden, After this had been accomplished by long and severe struggles, *did* Julius Cæsar *seek* them *out* in their own homes, and *subdue* them in those campaigns.

Obs. **Perfect ~ Present.** *a.* When the action denoted by a verb is such that, as soon as completed, it either necessarily passes, or at any rate may pass into a permanent state, the perfect sense may be translated by a present describing the permanent state as an effect of the completed act:

δέδεμαι	I have been bound,	I am bound;
κέκλημαι	I have been named,	I am named;
βεβούλευμαι	I have counselled myself,	I am determined;
ὄλωλα	I have perished,	I am undone;
τέθνηκα	I have died,	I am dead;
τεθαύμακα*	I have wondered.	I wonder;
οἶδα (*vidi*)	I have seen,	I know;
κέκτημαι	I have acquired,	I possess;
μέμνημαι	I have reminded myself,	I remember.

This usage is most frequent with the perfect passive, because permanent effects are more likely to appear in the person or thing that is passive than in the person or thing that is active in any transaction. This is probably the reason why the perfect passive is seldomer wanting in Greek verbs than the perfect active; and certainly,

* So *ho capito,* (lit.) I have understood, i. e. I understand.

whenever the present *state* is to be expressed by the passive of a transitive verb, the use of the perfect tense becomes indispensable (§. 34. Obs.).

b. Conversely, the present of such verbs is sometimes used for the perfect, as

ἀκούω	for	*ἀκήκοα*,	I have heard;
μανθάνω	„	*μεμάθηκα*,	I have learned;
φεύγω	„	*πέφευγα*,	I have fled;
ἀδικῶ	„	*ἠδίκηκα*,	I have done wrong;
θνήσκει	„	*τέθνηκε*,	he has died.

These presents, when so used, denote not a present action, but a present state; and many of them may be translated accordingly:

νικῶ I am conqueror, *φεύγω* I am in exile,
ἀδικῶ I am in the wrong, *θνήσκει* he is dead.

So always, *ἥκω* 'I am come', and *οἴχομαι* 'I am gone'.

c. The perfect, when used to convey a general truth is best translated by the present, as (Xen. Cyr. IV. 2. 26.)

Οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας.
Nothing is more lucrative than victory; for the conqueror *carries off* — as if '*has ever carried off*' — everything at once, even the men and the women.

§. 37. Imperfect Indicative. The Greek Imperfect expresses the action or state denoted by the verb as a *process* beginning at some past moment, or if begun, continuing at some past moment; and answers accordingly to all the forms of the English imperfect except the emphatic (§. 49. c.), as

ἔγραφον, I write or was writing: *ἔγραφόν γε δή*, I did write.

When denoting habitual or recurrent action, this tense has in Ionic the termination *-σκον*.

The two un-English uses of the present Indicative, the periphrasis with *μέλλω* included (§. 34. c.), belong to the imperfect also, as

Ἁλόννησον ἐδίδου, ὁ δὲ ἀπηγόρευε μὴ λαμβάνειν,
He (Philip) *was for giving* Halonnesus, but he (Demosthenes) would not let it be accepted.
(Il. 23. 871.) *ἀτὰρ δὴ ὀϊστὸν ἔχεν πάλαι,*
mais depuis longtemps il tenait une flèche.
εἰ ἔμελλον τοῦτο πράξειν, If I *meant* to do that.

§. 38. **Pluperfect Indicative.** *a.* The Pluperfect middle and passive is formed from the stem of the perfect, by prefixing the augment and suffixing the secondary personal endings (§. 31. c.). But the Pluperfect active possesses a stem of its own, compounded of the perfect stem and ἐσα, a past form of the subtantive verb, as appears most readily in the third person plural, ἐ-πεπήγ-εσαν. But this formation is traceable throughout:

ἐ-πεπηγ-εσα(μ)	-εα	-η	-ει	-ειν,
ἐ-πεπηγ-εσας	-εας	-ης		-εις,
ἐ-πεπηγ-εσε	-εε			-ει.

The ultimate prevalence of ει throughout this tense is due to the presence of that diphthong in the third person singular, the person which most frequently occurs, and to that tendency towards uniformity of terminations, the συνεκδρομή of Greek grammarians, which we have already (§. 36. a.) named phonetic attraction. It thus appears that the Pluperfect active contains the same elements as the corresponding periphrastic form, and moreover that the elements of this tense are the same in Greek as in Latin; for ἐσα(μ) = *eram*. Compare

πεπηγὼς ἦν, ἐπεπήγειν, ἐ-πεπηγ-εσα(μ), *pepig-eram*.

The Pluperfect middle and passive is sometimes resolved by ἔχω, as (Xen. Anab. IV. 7.)

τὰ ἐπιτήδεια εἶχον ἀναπεκομισμένα,
they had carried up their provisions.

b. The Pluperfect tense, being the past of the perfect, denotes action completed in a period of time severed from the present. Accordingly, when the perfect has the sense of a present, the Pluperfect has that of an imperfect, as

εἴωθα	I am wont,	εἰώθειν	I was wont;
κέκτημαι	I possess,	ἐκεκτήμην	I possessed.

§. 39. **Aorist Indicative.** *a.* The only simple aorist is the one called *second* aorist active in grammars. It is formed directly from the stem of the verb by prefixing the

augment, and suffixing the secondary personal endings (§. 31. c,), as

ἔ-τυπ-ον ἔ-λιπ-ον, from the stems τυπ λιπ.

This simple aorist exists only in verbs where stem and root coincide; consequently, verbs in -αω -εω -οω have it not. Nor does it exist, at least in a form distinguishable from the imperfect, in all verbs where stem and root coincide; for it can be formed only where the stem of the present tense differs from the stem of the verb itself (§. 34. *a.**). In λέγ-ω, for example, there can be no second aorist form distinct from the imperfect, because λεγ, the stem of the verb, is also the stem of the present tense. A few such verbs indeed possess a simple aorist distinct from the imperfect, thanks to a change, dialectic probably in origin, of the vowel of the root, as

τρέπ-ω, *Imperf.* ἔ-τρεπ-ον, *II Aor.* ἔ-τραπ-ον.

A still smaller number of verbs form a second aorist by means of reduplication, as

ἄγ-ω, *Imperf.* ἦγ-ον, *II Aor.* ἤγ-αγ-ον.

Some coincident forms, markedly ἦν in the substantive verb, are used both as imperfects and as aorists.

b. The other aorists are compound tenses. The aorist active called *first* aorist in grammars contains the stem of the verb plus -σα from -ἐσα(μ), the same past form of the substantive verb which appears, though much less plainly, in the pluperfect active (§. 38.); and the formation is completed by prefixing the augment and suffixing the secondary personal endings (§. 31. c.), as

ἔ-λυ-σα, (ἐ-λεγ-σα) ἔλεξα, ἐ-τέλ-εσα.

Verbs with stems in λ μ ν ρ reject σ in the first aorist, as they do also in the future (§. 35.); but, by way of compensation, the vowel of the stem is lengthened, as ἔφηνα for ἐ-φαν-σα, ἔνειμα for ἐ-νεμ-σα, ἔκρῑνα for ἐ-κριν-σα. The η which appears in the stem of both aorists passive is identified by some with the root *ja*, 'go'; and the θ characteristic of the first aorist passive is traced up to

the root θε, primitive *dha* = 'do', an indication of surpassing interest to us, because *do* is an auxiliary in the active voice of the English verb. The same θ occurs in some active Greek forms, and there its original force can be interpreted by *do*, as

πρή-θ-ω I do burn, ἔσχε-θ-ον I did hold.

c. The word *aorist* (ἀόριστος) means *indefinite*, and was applied to this tense, because the time to which it refers is vaguely some past moment, *undefined* further by any connexion with the present or with any other event, as is the case with the present and perfect, and their pasts. Just because the aorist is unfettered by any understood specifications of its own, it is more often than any other tense attended by definite specifications *ab extra*, which accounts for the French calling their aorist the *passé défini*.

χθὲς ἀφίκετο, *il arriva hier*, he arrived yesterday.

d. In the development of Greek, the aorist proved an aggressive tense, particularly in the active voice, where it encroached on the domain of the perfect, and all but supplanted the pluperfect. As within the future (§. 35. 2. a.), so within the past, the Greeks neglected to mark the priority of one event to another, leaving that to be gathered from the context:

Δαρεῖος Κῦρον μετακέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, Darius sends for Cyrus from the government of which *he had made* him satrap.

The greater handiness, so to speak, of the aorist forms contributed doubtless to this result. Even the Romans, who were so much more exact in this particular than the Greeks, used the perfect after *postquam*, *ubi*, *ut*, in the sense of the pluperfect.

Obs. 1. Aorist ~ Imperfect. *a.* These two tenses are confounded under one form in the simple past of the English verb, as

True Imperf. The Hebrews *wrote* from right to left.
True Aorist. The lad *wrote* home yesterday.

They are provided with distinct forms in Greek, and must be care-

fully distinguished. Both being augmented, both denote what is past; but a past action is denoted

by the Imperf., as *prolonged, habitual, recurrent;*
by the Aorist, as *momentary, transient, single.*

Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὁπλῖται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἵποντο διώκοντες, The barbarians then *received* the targeteers (*momentary*), and *fought away* with them (*prolonged*); but when the hoplites were near, they *turned to flight* (momentary). And the targeteers immediately *followed* in pursuit (*prolonged*).

In English, various roundabout phrases are employed to bring out the peculiar force of the Greek imperfect, *used to* for what is habitual, *began to,* or *kept* with a present participle, for what is prolonged, as

Ἐπειδὴ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, And when those saw him who formerly *used to prostrate themselves* before him, they prostrated themselves even then.

(Luke 8. 23.) *κατέβη λαῖλαψ . . . καὶ συνεπληροῦντο* —, down came a storm . . . and *they began to be filled* &c.

(John 12. 13.) *καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραζον Ὡσαννά*, and they went out to meet him, and *kept crying* Hosanna.

b. In the case of verbs denoting a *state,* the aorist often denotes entrance into the state: in the case of verbs denoting a *process,* it often denotes the *result*, as

ἐνόσησα	I fell ill,	*ἐνόσουν*	I was ill;
ἐβασίλευσα	I became king,	*ἐβασίλευον*	I was king;
ἔπεισα	I persuaded,	*ἔπειθον*	I was advising.

The difference however cannot always be so simply expressed in English. The Greek sculptor might inscribe his name on the marble with *ἐποίησεν* or *ἐποίει* at pleasure; but, if with the former, he merely declared that the statue was the result of his work; whereas, by the latter, he marked his work as a process requiring continued and recurrent effort.

c. The aorist and the imperfect may be represented respectively by a point and a straight line. The same object, say a cedar-pencil, according as it is looked at side-wise or end-wise, seems a *line proceeding*, or a *single point.* So the same past event may be viewed either as a process (——), or as a point (•). Hence the aorist is the truly *narrative* tense, the imperfect the truly *descriptive* one; and both may be used of the same transaction. Homer describes as follows:

οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
Some *were mixing* wine and water in goblets.

By the imperfect ἔμισγον, he presents the broad-side or full-length view; a mere reporter, using the aorist ἔμιξαν, would present the end-view of the same transaction.

Obs. 2. **Aorist ~ Perfect.** *a.* Whether the Latin perfect was formed on the model of the Greek perfect by reduplication, as *cecidi, tetigi,* or on the model of the Greek first aorist by the assumption of a sibilant into the final syllable of the present, as *rexi, scripsi,* each Latin perfect represented the Greek perfect and the Greek aorist; and the context alone shewed which of the two meanings was intended, as

veni ut videam, ἐλήλυθα ἵν' ἴδω, I have come that I may see;
veni ut viderem, ἦλθον ἵν' ἴδοιμι, I came that I might see.

In Greek, on the other hand, the aorist was largely used for the perfect, generally indeed except where connexion with the present required to be specially marked. In the following examples, although in English the perfect must be preferred to the aorist, or the aorist to the perfect, according as the understood specification of time does or does not reach up to the present, in Greek the aorist would on either supposition be preferred.

Perf.	Have you sent away the messenger?	I have.
	Ἆρα ἀποπέπομφας τὸν ἄγγελον;	Ἀποπέπομφα.
Aor.	Did you send away the messenger?	I did.
	Ἆρα ἀπέπεμψας τὸν ἄγγελον;	Ἀπέπεμψα.
Perf.	Have you ever seen the Queen?	I have.
	Ἆρα ἑώρακάς ποτε τὴν βασίλισσαν;	Ἑώρακα.
Aor.	Did you ever see the Queen?	I did.
	Ἆρα εἶδές ποτε τὴν βασίλισσαν;	Εἶδον.

The two forms are interchanged in (Ar. Nub. 38)

ΣΤΡ. . . . ἵνα με διδάξῃς ὧνπερ οὕνεκ' ἐλήλυθα.
ΣΩΚ. Ἦλθες δὲ κατὰ τί;
Strep. . . . that you may teach me those things for the sake of which *I have come.*
Soc. And for what *did you come?*

The French and Greek languages present opposite phenomena in the struggle of tenses; for the French perfect is encroaching on the domain of the French aorist as far as the Greek aorist encroached on the domain of the Greek perfect: *j'ai écrit* is now commonly said where *j'écrivis* might be said.*

---

* In literary French however, the perfect tense, the aorist or *passé défini,* and the imperfect are used with the same nice discrimination as in the Greek of Thucydides: "A quelle douloureuse épreuve n'*avons-nous* pas *été soumis*

b. Except when the English perfect cannot be used at all in translating the Greek perfect, because the time of the events is by some specification or indication severed from the present (§. 36. b.), the distinction between the perfect and the aorist is as faithfully observed in English as in Greek. In the following crucial passage, the English verb follows the Greek one step by step with equal power of expression (Isocr. p. 163. a.)

ὁ μὲν τοίνυν πόλεμος ἁπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ πενεστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς = of all that has been mentioned then the war *has deprived* us; for it *has made* us poorer, and it *compelled* us to undergo many dangers, and it *has set* us *at variance* with the Greeks, and in every way it *has made* us *wretched.*

Each of the above perfects denotes an action such that, as soon as completed, it was as it were transformed into a permanent effect, thus:

has deprived us,	therefore	we *are* deprived,
has made us poorer,	„	we *are* made poorer,
has set us at variance,	„	we *are* set at variance,
has made us wretched,	„	we *are* made wretched.

But *compelled* us to undergo = we *were* compelled to undergo.

Obs. 3. **Aorist ~ Present.** *a.* Homer's frequent use of the aorist in comparisons can be imitated, though the present would be more natural, in English, as

Ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, And he *fell,* as when *fell* some oak.

Kindred to this is the use of the aorist in general truths and proverbs, which *say* that so and so happened once upon a time, but *mean* that so and so happens frequently, as

τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν,
a short time *destroys* the friendships of the bad.

The aorist so used is called *iterative*, because the context implies the recurrence of the single act expressed.

b. When the iterative aorist is used along with the present, it denotes the less frequently recurring, as it were the more distant, elements of the general statement, as (Plat. Rep. VIII. 566. D.)

Ἆρ' οὖν εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ χρόνῳ, προσγελᾷ τε καὶ ἀσπάζεται πάντας ᾧ ἂν περιτυγχάνῃ, καὶ οὔτε τύραννός φησιν εἶναι, ὑποσχνεῖταί τε πολλὰ καὶ ἰδίᾳ

---

par la mort de nos jeunes amis, dont le souvenir restera toujours vivant et cher parmi ceux qui les *connurent*, et qui *mettaient* en eux tant d'espérances."

καὶ δημοσίᾳ, χρεῶν τε ἠλευθέρωσε καὶ γῆν διένειμε δήμῳ καὶ τοῖς περὶ ἑαυτὸν, καὶ πᾶσιν ἵλεώς τε καὶ πρᾶος εἶναι προσποιεῖται; Well then, said I, does not (a tyrant), for the first few days, smile upon and salute all, whomsoever he meets with, not calling himself sovereign at all, but making many promises both publicly and privately, yea (sometimes) *releasing* people from their debts and *apportioning* land to the public and to his own attendants, and (at any rate) affecting to be gracious and gentle towards all.

c. The use in tragedy of such aorists as ἐγέλασα, ἥσθην, ἀπέπτυσα, ἐδεξάμην, generally in the 1. pers. sing., to express the speaker's still subsisting views and feelings, may be due to the *usus ethicus*, as (Soph. Phil. 1434.)

καὶ σοὶ ταῦτ' Ἀχιλλέως τέκνον παρῄνεσα,
and that *is my advice* to you, son of Achilles.

§. 40. **Tenses of the Subjunctive Mood.** The phrase Subjunctive Mood includes in this work what is called in grammars the Optative as well as what is called in grammars the Subjunctive, in so far as these are used in a truly subjunctive sense, i. e. to subjoin to a principal verb what either is, or at any rate is represented as a mere *conception* (§. 32.). In other uses of them, what in grammars are called the Subjunctive and the Optative are in this work called respectively the Subjunctive Group, and the Optative Group, or simply the Optative.

That there should exist distinct forms for denoting *fact* and *mere conception* is not in itself necessary, and languages accordingly vary both in the amount of their resources for expressing this distinction, and in the extent to which they use what resources they severally possess. Greek was in this respect inferior to Latin (§. 40. Obs. 1.), as in a still greater degree English is inferior to French.

a. Generally speaking, the Greek Subjunctive Mood has only two tenses, viz. the present and the aorist; for the perfects are extremely rare in the *oratio recta*, the Subjunctive Group has no future at all, and the future Optative is exclusively an *oratio obliqua* form.

Notwithstanding therefore the apparent wealth of forms in the Greek Subjunctive Mood, its resources are practically limited as follows:

Subjunctive Group Present γραφ-ω -ῃς -ῃ Aorist γραψ-ω -ῃς -ῃ	used after the unaugmented tenses of the Indicative; also after all tenses of the Subjunctive Group, and of the Imperative Mood.
Optative Group Present γραφ-οιμι -οις -οι Aorist γραψ-αιμι -αις -αι	used after the augmented tenses and the *historic* present of the Indicative; also after all tenses of the Optative Group.

Here is an illustration.

1. How to *subjoin a conception,* say an aim, to a *fact* stated by the unaugmented Indicative:

Ἀθήνησι { διατρίβει, he is living / διατρίψει, he will live / διατέτριφε, he has been living } at Athens,
ἵνα τὴν Ἑλλάδα γλῶσσαν ἐκμάθῃ,
that *he may master* the Greek tongue.

2. How to *subjoin a conception*, say an aim, to a *fact* stated by the augmented Indicative;

Ἀθήνησι { διέτριβε, he was living / διέτριψε, he lived (once) / διετετρίφει, he had been living } at Athens,
ἵνα τὴν Ἑλλάδα γλῶσσαν ἐκμάθοι,
that *he might master* the Greek tongue.

b. The form of the Subjunctive Mood to be used after the Infinitive and after Participles is regulated by the finite verb whose place the Infinitive or the Participle occupies (§. 1. Obs. 5.), or by the principal verb on which the Infinitive or the Participle itself depends, i. e. by whichever of the two the Subjunctive Mood form is most intimately connected with in sense. In

λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, ὅπως δίκην λάβοι·
A. is said to have flayed M., that he might take vengeance on him;

λάβοι is justified, notwithstanding λέγεται, because it depends on ἐκδεῖραι, and ἐκδεῖραι = ὅτι ἐξέδειρε.

c. It is most important now to understand that the present and aorist forms of the Subjunctive Mood are

not distinguished as *tenses* at all; for both alike refer either to the *general* present, or to the future measured from the time of the action denoted by the principal verb. It is the augment that makes the Indicative aorist a true *tense*, i. e. gives it a temporal force. In the Subjunctive Mood, the present and aorist forms are distinguished exactly as the imperfect and aorist Indicative are distinguished (§. 39. Obs. 1.); and here also the same event may be regarded under both aspects, as

Δός μοι τὰς μαρτυρίας, ἵν' ἀναγιγνώσκω, Give me the depositions, that *I may set to and read them.* } *full-length-view* of the reading.

Δός μοι τὰς μαρτυρίας, ἵν' ἀναγνῶ, Give me the depositions, that *I may read them.* } *end-view* of the reading.

So deeply rooted was this distinction in Greek that it still survives in the double future of Modern Greek:

(θέλω ἵνα γράφω), (θὲ νὰ γράφω), θὰ γράφω —
(θέλω ἵνα γράψω), (θὲ νὰ γράψω), θὰ γράψω •

θὰ γράφω καθ' ἡμέραν εἰς τοὺς γονεῖς μου, *I shall write daily* to my parents. } *recurrent* action.

αὔριον θὰ γράψω εἰς τοὺς γονεῖς μου, *to-morrow I shall write* to my parents. } *single* action.

The same distinction appears in the French words

journée, année, full-length-view of the interval;
jour, an, end-view of the interval.

Obs. 1. *a.* **Greek Subjunctive Mood compared with the Latin.** The Latin Subjunctive has no means of marking the distinction which pervades the Greek Subjunctive Mood, viz. the distinction between the *full-length-view* and the *end-view* of an event. On the other hand, its tense-system i. e. its system of true time-forms is almost as complete as that of the Indicative; whereas the forms of the Greek Subjunctive Mood are limited to the *general* present and the future (§. 40. c.). The past is the appropriate region of facts (*facta*, things done); and to it, under the same aspect of certainty, may be added the *definite* present i. e. the present defined by the moment of speaking. Not unnaturally then the Greeks expressed conceptions relating to the definite present and to the past in the same way as they expressed facts themselves, viz. by the Indicative (§. 48. Obs. 1.). In poetry indeed, examples are found

of the aorist of the Subjunctive Group answering to the Latin perfect Subjunctive, as (Soph. Oed. Col. 305.)

γέροντα δ' ὀρθοῦν, φλαῦρον, ὃς νέος πέσῃ (*qui ceciderit*),
but it is a poor thing to raise up an old man *who fell* when young:

but, as a rule, the Latin perfect and pluperfect Subjunctive, when the finite verb is not altogether avoided by means of participles (§. 46. b.), are rendered by the Indicative. Compare

Νέον ζητῶ ὅστις τὴν σοφίαν ζητεῖ,
Adolescentem quaero *qui* sapientiam *quaerat*,
I am seeking a youth *who is in quest of* wisdom.
Νέον ζητῶ ὅστις τὴν Ἑλλάδα γλῶσσαν ἐκμεμάθηκε,
Adolescentem quaero *qui* Graecam linguam *didicerit*,
I am seeking a youth *who has mastered* the Greek tongue.
Νέον ἐζήτουν ὅστις τὴν Ἑλλάδα γλῶσσαν ἐξέμαθε,
Adolescentem quaerebam *qui* Graecam linguam *didicisset*,
I was seeking a youth *who had mastered* the Greek tongue.

b. Even that half of the Latin Subjunctive to which the Greek Subjunctive Mood answers on the whole is not completely covered by it, a considerable portion of the work being done in Greek by the future Indicative (§. 35. Obs. 3.). Noteworthy however is a peculiar use of the Optative Mood in temporal and relative clauses. When the principal verb denotes recurrent action by being in the aorist Indicative with *πολλάκις*, or in the imperfect Indicative, corresponding recurrence is subjoined by the Optative Mood, called in this case the Optative of *indefinite frequency*, the Optative clause being introduced by a relative word, by a temporal conjunction not ending in *-αν*, or by *εἰ* 'as often as':

ἔπραττεν ἃ δόξειεν αὐτῷ } he did (each time) what *seemed*
agebat quae sibi *viderentur* } *good* to him.

If the principal verb denoting recurrent action be in an unaugmented tense, corresponding recurrence is subjoined by the aorist of the Subjunctive Group introduced by a relative word with *ἄν*, by a temporal conjunction ending in *-αν*, or by *ἐάν* 'as often as':

πράττει ἃ ἄν δόξῃ αὐτῷ } he does (each time) what
agit quae sibi *videantur* } seems good to him.

Obs. 2. **Subjunctive Group ~ Optative Group.** The law for the sequence of tenses (§. 40. a.) is not much regarded in Homer, and was at no time rigidly observed. The Subjunctive Group at length became aggressive, and kept encroaching on the proper domain of the Optative, till it supplanted the Optative Group, in its Subjunctive uses, altogether.

a. The ocurrence of an Optative form after an unaugmented tense is ingeniously accounted for by supposing the sudden emergence of a past element into the mental view of the poet, as (Aristoph. Ran. 24.)

τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι,
I let him ride that he *may* not *be distressed* or *carry* a burden,
I let him ride lest he *should be distressed* or *carry* a burden.

The Optatives ταλαιπωροῖτο, φέροι, which are exactly represented in the second form of the English, are due to the emergence into the mental view of the writer of a conditional sentence which would be expressed by *past* tenses thus:

τοῦτον εἰ μὴ ὤχουν, ἐταλαιπωρεῖτο ἄν,
if I did not let him ride, he would be distressed.

The historians, especially Thucydides, seem often to have thrown themselves so completely into the past events which they recorded, that these events became as present to them, and hence a form of the Subjunctive Group follows a historic tense. Sometimes indeed forms from both Groups occur in a clause dependent on the same historical tense, as (Thuc. III. 22. 8.)

ὅπως ἀσαφῆ τὰ σημεῖα ... τοῖς πολεμίοις ᾖ, καὶ μὴ βοηθοῖεν,
that the signals *might be* unintelligible to the enemy, and that they (the enemy) *might* not *bring succour.*

In such examples, the Subjunctive Group form often expresses the more immediate or more certain contingency, and the Optative Group form the more remote or more uncertain contingency. Apart however from the cases where this explanation may apply, there are thousands where it must simply be admitted that forms of the Subjunctive Group are used where those of the Optative, according to the law for the sequence of tenses, ought to be. The negligence with which the distinction was observed even by Attic writers, and the eagerness with which critics have maintained it have conspired to multiply the various readings, an Optative form having been often substituted for one of the Subjunctive Group in the Codex, because it was supposed that the author must have written according to rule.

b. In the Septuagint and Apocrypha, the substitution of the Subjunctive Group for the Optative in dependent clauses is common; in the New Testament it is universal; and even in Plutarch, whose style was not that of the people, it prevails. So early therefore as the first century, the Optative forms, so far as the living language of the people was concerned, were *in articulo mortis*, and the few formulæ in which the Optative now appears in Modern Greek, such as the μὴ γένοιτο of the N. T., are merely the coffins of the dead Optative. The historical explanation of this decease is a fine example of the important part played by mere sound in determining the forms of language. In the time of Julius Cæsar, the diphthong οι character-

istic of the Optative was pronounced as *ee* in the English word *see* (Blackie on the pronunciation of Greek p. 35.); and then too, or not long after, the η characteristic of the Subjunctive Group, came to be similarly pronounced. By this coincidence in sound, one half of the forms in the two Groups could no longer be distinguished by the ear: hence they came to be confounded, first in conversation, and then in written composition. But a long period of approximation must have preceded the actual coalescing of the οι and η sounds; and accordingly, before the Subjunctive Group altogether supplanted the Optative, there was a long period in which it continually, and ever more and more rapidly, encroached on the domain of the Optative.*

Obs. 3. **May and Might.** When these auxiliaries have a truly Subjunctive meaning, which they have in final clauses always, and in relative clauses often, they are to be rendered by a Subjunctive Mood form, or by an equivalent form (§. 35. Obs. 3.). When however *may, might* imply *permission* or *power*, they are rendered by Greek verbs of corresponding signification, as ἔξεστι, 'it is allowed'; ἔνεστι, 'it is possible'; δύναμαι, οἷός τε εἰμί, 'I am able':

ἔξεστι σοι λέγειν, εἰ βούλει, you *may* speak, if you like.
ἐξῆν σοι λέγειν, εἰ ἐβούλου, you *might have* spoken, if you liked.

§. 41. **Subjunctive Group used Absolutely.** *a.* In the Epic writers and in the tragedians, forms of the Subjunctive Group, often accompanied by κέ, occur in the sense of the future Indicative, as (Il. I. 262.)

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
for I never saw such men, nor *shall I see* them.

So in all writers the aorist subjunctive with οὐ μή (§. 48. Obs. 4. e.), and the future indicative indifferently, as

* A similar process is going on at the present day in the French language, the present Subjunctive, which answers to the Subjunctive Group in Greek, threatening to supplant the past Subjunctive which answers to the Optative Group. Such sounds as *que nous marchassions* displease the Parisian ear; and the only person of the past Subjunctive still heard in Parisian conversation is the third, *qu'il marchât*, where the sibilants are wanting. In the south of France, where the neighbourhood of the Italian *bocca larga* exerts an influence, the Past Subjunctive is still in use; but, from the literary sovereignty of the capital, there is every probability of the Past Subjunctive disappearing from the French verb, as the Optative has disappeared from the Greek one.

οὐ μὴ κρατηθῶ ὥστε ποιεῖν τι ὧν μὴ χρὴ ποιεῖν,
No: I *shall* not *be forced* to do anything that ought not to be done.
Οὔ σοι μὴ μεθέψομαί ποτε, No: I *shall* never *follow* thee.

b. Akin to the simply future meaning is that called *deliberative*, in expressing which Subjunctive Group forms are again interchanged with the future Indicative, as (Eur. Ion. 758.)

εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν;
shall we speak, or shall we be silent, or what shall we do?

c. Still akin to the future meaning, is the *imperative* force of the Subjunctive Group. The first person, particularly the first person singular, was often introduced by *ἴθι, ἄγε, φέρε, εἰπέ, ἴδε*, which, though Imperative in form, are interjectional in force, and accordingly decline all concord:

ἴωμεν ἐκεῖσε ἵν' ἴδωμεν, let us go there that we may see.
φέρε δὴ τὰς μαρτυρίας ὑμῖν ἀναγνῶ,
come now, *let me read* to you the depositions.

In the second and third persons, only the aorist is used imperatively, and that with *μή* (§. 44. a.), as
μηδενὶ συμφορὰν ὀνειδίσῃς, *reproach* no one with misfortune.

§. 42. **Optative Group used Absolutely.** *a.* Optative forms also are sometimes *deliberative*, but they express greater perplexity than forms of the Subjunctive Group so used, as

ποῖ τις φύγῃ: whither *may* or *shall* one *flee*?
ποῖ τις φύγοι; whither *might* or *should* one *flee*?

b. Optative forms express command politely, and are interchanged with the Imperative Mood, as (Xen. An. III. 2. 37.)

εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο, if then any other person know better, *let it be* other-wise; but if not, *let* Chirisophos *be leader*.

c. In other languages besides Greek, the past forms of the Subjunctive Mood are used to express wishes, as in Italian

Oh, avessi danaro! Oh, that I had money!
Volesse Iddio! Plût à Dieu! Would to God!

The *optative* force of the Greek Optative is confined to wishes which contemplate the present or future, wishes therefore capable of fulfilment so far as the time contemplated goes, as

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
O boy, *may'st thou be* more fortunate than thy father!
εἴθε ὁ υἱὸς νενικήκοι, O that my son *had conquered!* i. e. O that news would come to that effect!

Wishes are commonly introduced by one or other of the following, εἰ, εἴθε, (Hom. αἰ, αἴθε), εἰ γάρ, ὡς.

Obs. **Impossible Wishes.** A wish regarding the past, and therefore impossible of fulfilment, is expressed by the imperfect or aorist Indicative, or by ὤφελον (Epic. ὄφελον) 'I ought' with the aorist Infinitive, as

εἴθε σοὶ τότε ἐγενόμην, oh, that I had then been with thee!
ὀλέσθαι ὤφελον τῇδ' ἡμέρᾳ, would I had perished this day!

An impossible wish regarding the present it expressed by ὤφελον with the *present* Infinitive, as (Il. I. 415.)

αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἧσθαι,
oh, that you were (now) sitting beside the ships without a tear and without a wrong!

§ 43. **Potential Forms of the Finite Verb.** *a.* The augmented tenses of the Indicative unaccompanied by any potential sign may be used potentially, and are the proper forms for the potential meaning when irony is to be expressed. This use of the Indicative cannot always be imitated in English, as

who *would be* my protector, if you met with a misfortune?
τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις;

The imperfects expressing *necessity* or *duty*,

ἔδει, ἐχρῆν, εἰκὸς ἦν, it would be necessary, dutiful, right,

belong here. Their potential force, however, may have originated, like the Latin *debebas*, in a reference to duty *neglected*, though of course still binding. Whether truly potential or not, these imperfects used of *present necessity* or *duty* illustrate the *usus ethicus*. In poetry,

Optative forms also are used potentially without any potential sign, as (Moschus I. 6)

ἐν εἴκοσι πᾶσι μάθοις νιν, among whole twenty you *would know* him.

b. Generally however, especially in prose, both the augmented* tenses of the Indicative and all Optative forms when used potentially are accompanied by *ἄν*, in Epic by *κέ*, *κά*, as potential signs.

εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασχον, if they were good men, they *would* never *be suffering* thus.

The usual potential forms of the finite verb are:

1. Indicative Forms, used absolutely in interrogation, as well as in connexion with a condition expressed or understood (§. 93.):

ἐδίδων ἄν, { I should give (single or recurrent action); / I should have given (recurrent action);
ἔδωκα ἄν, I should have given (single action).

2. Optative Forms, used absolutely, as well as in connexion with a condition expressed or understood:

διδοίην ἄν, I should give (recurrent action);
δοίην ἄν, I should give (single action).

Here are examples of Potential Forms used absolutely:

τίνι ἐπῆλθεν ἄν; to whom would it have occurred?
τοῦτο γένοιτ' ἄν, this might be;
ταῦτα εἴποι τις ἄν, one would say so.

Obs. **Potential = Polite Indicative.** Forms that can be used *absolutely* are thereby allied to the Indicative. Accordingly, the absolute potential forms often differ from the Indicative merely by giving a modest or polite turn to the expression; for which reason it is that they are preferred in the expression of one's own views and feelings, and in addressing others, as

βουλοίμην ἄν σὲ ἐρωτᾶν τι, *I should like* to ask you something.
οὐκ ἄν φεύγοις, you wouldn't escape i. e. you sha'n't.
Ἆρα ἐθελήσειεν ἄν Γοργίας ἡμῖν διαλεχθῆναι,
Would Gorgias *desire* to converse with us?

---

* The only unaugmented tense ever accompanied by a potential particle is the future Indicative: with it, Epic *κέ* is often found.

§. 44. Tenses of the Imperative Mood. *a.* The present and aorist* forms are alone in general use; and, as all commands regard the future, the distinction between these forms is not one of time, but the same as in the Subjunctive Mood (§. 40. c.), as

λαβὲ τὰς μαρτυρίας καὶ ἀναγίγνωσκε,
take the depositions and *set about reading* them;
λαβὲ τὰς μαρτυρίας καὶ ἀνάγνωθι,
take the depositions and *read* them.

The *taking* is momentary in its own nature, and therefore expressed by the aorist in both cases: the *reading* is represented as a process in ἀναγίγνωσκε, as a single action in ἀνάγνωθι. In prohibitions with μή, the aorist of the Subjunctive Group is used instead of the aorist Imperative, which however is sometimes found in the third person with μή. But the distinction between the meaning of the present and that of the aorist still obtains. Both

μὴ ἐρέθιζε φίλον ἄνδρα, and μὴ ἐρεθίσῃς φίλον ἄνδρα

are translated 'don't provoke your friend'; but the former alone means 'don't keep provoking your friend'. In μὴ ἐρεθίσῃς, provocation pure and simple is forbidden: in μὴ ἐρέθιζε, besides provocation as such, endeavour after and persistance in it are forbidden.

b. The perfect Imperative implies impatience, and regards not so much the *act* commanded, as the *permanent state* introduced by that act (§. 36. Obs. a.). Its use however is confined in the active voice to a very few perfects, with a present meaning; and in the passive voice, the third person is the only one often found:

aorist βούλευσαι, determine; perf. βεβούλευσο, be determined.
ταῦτα ἡμῖν λελέχθω, let these things have been said by us, i. e. let them remain as they have been said by us.

---

* The 1. aor. Imperative form in -ον, as λῦσον, is another example of ν ἐφελκυστικόν become immovable (§. 31. a.), the change of the proper tense-vowel into ο being an incident of the process.

κεκλείσθω ἡ θύρα, let the door be kept shut.
τέθναθι, lie dead; βεβηκέτω, let him be gone.

c. In a very few instances, the Imperative is used in dependence on relative words, instead of the future Indicative:

οἶσθ' οὖν ὃ δρᾶσον; do you know then what to do?
οἶσθ' οὖν ὡς ποίησον, do you know then how to manage?
οἶσθ' οὖν ἃ μοι γενέσθω; do you know then what I wish done?
(Eur Cycl. 131) οἶσθ' οὖν ὃ δράσεις ὡς ἀπαίρωμεν χθονός; do you know then what to do, that we may leave the country?
(Herod. I. 89.) κάτισον . . . φυλάκους, οἳ λεγόντων, set guards, who *shall say* &c.

These are all examples of *oratio variata*; i. e. the principle of their structure at the beginning is afterwards abandoned for a totally different one. A more simple illustration of *oratio variata* is furnished by ὥστε with the imperative instead of the infinitive, as (Soph. El. 1171)

θνητοῦ πέφυκας πατρὸς, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε, consider, Electra, thou art sprung from a mortal father, and Orestes proved mortal, *so then grieve not overmuch.*

The regular construction would be ὥστε μὴ λίαν στένειν, 'so as not to grieve overmuch'.

§. 45. **Tenses of the Infinitive.** *a.* Etymologically all infinitives are dead datives or locatives. Even English infinitives are so: 'able *to write*' means 'able *for writing*', or 'able *in writing*'. Herein indeed lies the true explanation of the Infinitive dependent on adjectives (§. 81. a. c.), and also of the rule that one verb governs another in the Infinitive, whenever the Infinitive so governed does not represent the Accusative case (§. 6. Obs. 1. b.), i. e. whenever the verb said to govern the Infinitive is intransitive or passive. E. G.

δύναμαι γράφειν, I am able *for*, or *in (respect of) writing.*

In actual Greek however, and on the face of it, infinitival forms, without losing altogether their originally

substantival character, can be seen to have become truly verbal: not only do they represent other cases than the original dative or locative, all cases indeed when aided by the article (§. 6. Obs. 1.), but they have become true tenses.

b. The future Infinitive is always a true tense; only, the futurity it expresses is measured, not from the moment of speaking, as in the Indicative (§. 33.), but, as in the Subjunctive (§. 40. c.), from the time of the action denoted by the principal verb. The other tenses of the Infinitive are achronic except when, after *verba declarandi et sentiendi,* they form a clause equivalent to ὅτι with the Indicative (§. 1. Obs. 5.). Then each tense of the Infinitive answers to its namesake in the Indicative, and admits of a twofold translation into English according as it depends on an augmented or unaugmented tense, as

οὐ φασὶ τὰς ναῦς παρεῖναι, they deny the ships *are there,*
οὐκ ἔφασαν τὰς ναῦς παρεῖναι, they denied the ships *were there.*
τοὺς στρατιώτας ἥξειν νομίζουσιν, they think the soldiers *will come;*
τοὺς στρατιώτας ἥξειν ἐνόμιζον, they thought the soldiers *would come.*
ὁμολογεῖ κεκομίσθαι τὴν προῖκα,
he acknowledges he *has received* the dowry;
ὡμολόγει κεκομίσθαι τὴν προῖκα,
he acknowledged he *had received* the dowry.

The aorist alone may be translated by the same English form in both cases, as

τίς λέγει Ἐπύαξαν Κύρῳ δοῦναι πολλὰ χρήματα;
who says Epyaxa *gave* Cyrus much money?
ἐγὼ ἔλεξα Ἐπύαξαν Κύρῳ δοῦναι πολλὰ χρήματα,
I said that Epyaxa *gave* Cyrus much money.

But *gave* in the second case has the force of *had given* (§. 39. d.), because Epyaxa's giving was prior to Xenophon's writing, itself a past event. — The reason of the two-fold English translation in the above examples is that the Greek Infinitive is there rendered into English by the finite verb. The past, present, and future of the finite verb are measured from the moment of speaking;

those of the Infinitive from the time of the principal verb: and, by using the English Infinitive, the twofold translation disappears, as

They deny, or denied, the ships *to be there.*

c. When however the principal verb, even though a verb *declarandi vel sentiendi,* has such a meaning that only future time can be in view, the tenses of the dependent Infinitive, the future always excepted, cease to be time-forms, and are distinguished as in the Subjunctive Mood (§. 40. c.). Such verbs are those of which the meaning is more or less *imperative,* as verbs of *willing, praying, persuading, ordering,* and their opposites; even verbs of *intending, hoping, promising, swearing.* After all these, the future infinitive is correct; after verbs of *hoping* and *promising* especially, it is the most common. But the other tenses of the Infinitive are also found; and being achronic, instead of forming clauses, they are construed as substantives, and may be so translated, as

συμβουλεύω σοι σωφρονεῖν, I advise you *to be discreet,* I recommend to you *discretion.*
δέομαί σου ἐλθεῖν, I beg you *to come,* I ask of you *arrival.*
ὁ κάμνων ἀξιοῖ . . . ἀπηλλάχθαι τοῦ νοσήματος,
the sick man claims *to be freed* (deliverance) from his disease.

The shades of meaning proper to the present, the aorist, and the perfect respectively underlie these substantives:

σωφρονεῖν, discretion, a *course* of action;
ἐλθεῖν, arrival, a *single* action;
ἀπηλλάχθαι, deliverance, the *permanent state.*

Obs. 1. **Potential Infinitive.** The Infinitive, when its meaning is potential, becomes, what in itself it is not (§. 32.), a *mood* properly so called; and in this sense, all its tenses, excepting the future, are accompanied by the potential *ἄν,* each tense of the Infinitive representing its namesake of the finite form, as

Κῦρος, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι,
it appears that Cyrus, if he had lived, *would have become* an excellent ruler; where *ἂν γενέσθαι* = *ὅτι ἂν ἐγένετο.*
μάλιστα οἶμαι ἂν σοῦ πυθέσθαι, I think I should learn it best from you; where *ἂν πυθέσθαι* = *ὅτι πυθοίμην ἄν.*

The potential Infinitive is indispensable to the rendering of the apodosis of conditional sentences in the *oratio obliqua* (§. 97.).

Obs. 2. **Elliptical Infinitive.** The Infinitive, expressing as it does the meaning of the verb absolutely (§. 32.), is fitly employed, with the ellipsis of a principal verb easily supplied, in utterances of feeling, e. g.

a. Of perplexity, as (Herod. I. 88.)

ὦ βασιλεῦ, κότερον λέγειν πρὸς σὲ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ, O king, whether *to say* to you what happens to be in my mind, or *to be silent* for the present,

as if *οὐκ οἶδα*, 'I know not', were mentally added.

b. Of wish, with *αἲ γάρ* or *εἴθε* (Od. VII. 311—313.), as if *ὄφελ -ον -ες -ε* were understood. But this use of the Infinitive is peculiar to the Odyssey.

c. Of prayer, as

μή με δουλείας τυχεῖν, (grant that) I be not enslaved!

d. Of command, in the second person, and more anciently in the third also. The Infinitive is even interchanged with the Imperative, as (Il. III. 280—284.)

If on the one hand Alexander slay Menelaus,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω, then *let* him *keep* Helen;
if on the other hand Menelaus slay Alexander,
Τρῶας ἔπειθ' Ἑλένην ἀποδοῦναι, then *let* the Trs. *restore* H.

The Italians make a like use of their Infinitive, but only in the second person singular, and negatively, as

non temere,	don't fear,	all explained by *devi,* 'thou oughtest' understood.
non dir questo,	don't say this,	
non credere cio,	don't believe that,	

e. Of necessity or duty, in reference to all the three persons, *δεῖ* or *χρή* being understood, as (Herod. VIII. 109.)

νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντες ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκετέων, now then having settled in Greece *we must* take care both of ourselves and of our domestics.

Obs. 3. **Adverbial Infinitive.** The Infinitive appears in a number of adverbial phrases, which are not without parallels in English, e. g. 'to be sure' = 'surely'; 'to be doing with' = 'for the present.'

ἑκὼν εἶναι, willingly (almost always with a negative);
κατὰ τοῦτο εἶναι, in this respect; *ὀλίγου δεῖν*, almost.

A relative word often introduces such Infinitives, as

ὅσον γέ μ' εἰδέναι = *ὅ,τι μ' εἰδέναι*, as far as I know.

With Herodotus, *ὡς* is the favourite form of the introductory relative, as

ὡς εἰκεῖν, and ὡς ἔπος εἰκεῖν, so to say;
ὡς γέ μοι δοκεῖν, as it seems to me at least;
ὡς μὲν ἐμὲ συμβαλλεόμενον εὑρίσκειν,
as I at least on consideration find;
ὡς ἀκριτάσαι, as one may conjecture;
ὡς ἐμὲ εὖ μεμνῆσθαι, as far as I distinctly remember.

§. 46. **Participial Tenses.** *a.* Participles are included in, or appended to, the Infinitive, because they too are *unlimited* (*infinita* §. 32.) as compared with the finite verb, their forms being confined to no particular person, though confined to one number. Participles are tenses with the same limitation as in the Infinitive (§. 45. b.) viz. that the past, present, and future denoted by them are measured not from the moment of speaking, but from the time of the action denoted by the principal verb, as

ἀποθνήσκων εἶπε τοιάδε, when dying, he spoke as follows;
ἀποθνήσκων λέγει τοιάδε, when dying, he speaks as follows;
ἀποθνήσκων λέξει τοιάδε, when dying, he will speak as follows.

The present and aorist are distinguished in the participles as the Imperfect and Aorist are in the Indicative (§. 39. Obs. 1. a.); the former preserves even its power to mark what is only being attempted (§. 37.), as

τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι πολλὴ μωρία, for a man *trying to run away* not to be able to do so is very awkward.

The aorist participle may be used achronically of single transactions (§. 40. c.), as

εὖ ἐποίησας ἀφικόμενος, you have well done *by coming*.

Still, its prevailing affinities being with the past, it is largely used for the perfect participle. The temporal force of participles is often interpreted by adverbs; ἅμα, μεταξύ marking simultaneity; αὐτίκα, εὐθύς immediate sequence, as

οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι,
the Greeks fought *while* marching.
τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι ἐπέκειντο,
they pressed on the right wing immediately on its landing.

ἐπέσχε με λέγοντα μεταξύ,
he stopped me in the middle of my speech.

b. The possession by the Greek verb of an active participle denoting priority, a kind of participle which only deponents among Latin verbs possessed, compensates to a considerable extent for the want of finite forms answering to the Perfect and Pluperfect of the Latin Subjunctive (§. 40. Obs. 1. a.), as may be seen by the following examples:

Καθ' ἡμέραν, ταῦτα λέξας, ἀπέρχεται οἰκόνδε,
Quotidie, *quum* haec *dixerit*, abit domum,
Day by day, *having said* this, he goes home.
Χθὲς, ταῦτα λέξας, ἀπῆλθεν οἰκόνδε,
Heri, *quum* haec *dixisset*, abiit domum,
Yesterday, *having said* this, he went home.

Farther, where we use two finite verbs to express two actions in immediate sequence, the Greeks used only one, expressing the antecedent action by an aorist participle active, as the Romans did by a perfect participle passive, as

ἑλὼν τὴν πόλιν κατεστρέψατο, *urbem captam evertit.*

c. Not only does the Greek language possess a complete set of participles, but it makes a far more abundant and varied use of them than did the Latin language. The Greek participles, apart from the genitive absolute (§. 64.), are extensively used to denote not only *time*, but also *manner, means, instrument, accompaniment, purpose, cause, condition*, and *concession.*

Time, as

λέγε φθάσας, speak at once; ἀρχόμενος, at first;
διαλιπὼν χρόνον, after some time; τελευτῶν, at last.

Manner, as

γελῶν εἶπε, he said *laughing;* ἀνύσας ἄνοιγε, open *quickly.*

With verbs of *motion* or *change*, φέρων and sometimes φερόμενος denote precipitation or vehemence, as

εἰς ταῦτα φέρων περιέστησε τὰ πράγματα,
to that *he went and* brought our affairs.

Means, by the present participle, as

λῃζόμενοι ζῶσιν, they live *by plunder.*

Instrument, by χρώμενος, 'using', as
πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν,
with much skill he conquered the enemy.

Accompaniment, by means of ἔχων, λαβών, φέρων, ἄγων, the first two being used of both animate and inanimate things, ἄγων only of animate, φέρων only of inanimate, as
ὤφθη ξίφος ἔχων, he was seen *with* a sword.

Purpose, by the future participle, as in Latin, as
οἱ δὲ μετὰ ταῦτα ἄξοντες, and they went after *to fetch him*.

In poetry, sometimes by the present participle also, because the present by denoting incompleted action often marks only the attempt to do a thing (§. 34. c.), as (Eur. Suppl. 154.)
ταῦτ' ἐκδικάζων ἦλθον, I went *to avenge* this wrong.

Cause, by all the participles, the actor's own view or statement of the cause of his action being often introduced by ὡς, ὥσπερ, called on that account *subjective*, while the narrator's view or statement of the cause in another person is often introduced by ἅτε, ἅτε δή, called on that account *objective*, as
ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ὡς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους, we all looked towards him *as about to hear* i. e. *in the notion we should hear* immediately some wonderful utterances.
ὁ Κῦρος, ἅτε παῖς ὤν, ἥδετο τοῖς τοιούτοις,
Cyrus, *as being* a boy, was pleased with such things.

Here belong two idiomatic phrases, both used in the way of censure
τί μαθών; from what information? τί καθών; under what impulse?

Condition, by all the participles, as (Thuc. IV. 18.)
καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες . . . καταλύοιντο,
and such would least of all, *should they fail*, end the war.

Concession, by all the participles, frequently with καί . . . περ, as
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν,
grieved *though* they were, they laughed heartily at him.

d. The Greek participles become potential with ἄν, excepting, as in the Infinitive Mood (§. 45. Obs. 1.), the future, as

Φίλιππος Ποτίδαιαν ἑλὼν, καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, Ὀλυνθίοις παρέδωκεν, Philip, after taking Potidaea, and *when he might have* kept it himself, handed it over to the Olynthians; where δυνηθεὶς ἄν = ὅτε ἐδυνήθη ἄν.

ἐγώ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων,
I am of those *who would* gladly *be convinced;* where ἂν ἐλεγχθέντων = οἳ ἂν ἐλεγχθεῖεν.

e. By an idiom peculiarly Greek, the participle agreeing with the subject of the finite verb sometimes contains the principal idea, and must then be rendered into English by the finite verb, whilst the force of the Greek finite verb is brought out by an adverbial expression. This happens especially when the finite verb is τυγχάνω, λανθάνω*, or φθάνω, as

ὡς δὲ ἦλθον, ἔτυχεν ἀπιών,
when I came, he *was just going away.*
ἔφθασα αὐτὸν παρελθών, I *came up* earlier than he did.
οὐκ ἂν φθάνοις λέγων; won't you *say* at once?
οὐκ ἔφθημεν ἐλθόντες καὶ νόσοις ἑλήφθημεν,
we no sooner *came* than we were taken ill.

The verb δέω, used both personally and impersonally with ὀλίγου, πολλοῦ, is also rendered adverbially, as

ὀλίγου δέω δακρῦσαι, I am almost in tears;
πολλοῦ δεῖ οὕτως ἔχειν, the case is far from being so.

Obs. **Participles ~ Infinitive.** *a.* Great compactness and precision of style is obtained in Greek by incorporating with *verba declarandi et sentiendi* under the participial form what is really a clause. Compare with the examples in §. 1. Obs. 5.

---

* The construction of λανθάνειν and φθάνειν is sometimes reversed, their *participles* being used in an adverbial sense. In the case of λανθάνω however, the two forms are not equivalent:

ποιῶ τι λανθάνων, I do something unobserved;
λανθάνω τι ποιῶν, I do something unobserved, or unawares.

All depends on the understood object, which is always πάντας with the participle, but either πάντας or αὐτόν with the finite verb.

ἐπήγγειλε ὅτι οἱ πολέμιοι ἀποφύγοιεν, } He announced
ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν, } = that the enemy
ἐπήγγειλε τοὺς πολεμίους ἀποφυγόντας, } had fled.

The incorporation by the participle is not more compact than by the Infinitive, but it is more precise, because the participle and its noun have corresponding terminations. When, as in the above instance, the two propositions incorporated have different subjects, the participle is put in whatever case the principal verb may require; witness

ᾐσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων,
I perceived they thought themselves very wise.
οὐδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις,
I never repented of being silent, but often of having spoken.

When a reflexive pronoun accompanies the verb, the participle may agree either with it or with the subject of the verb, as

ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργον ὄντα (*κακοῦργος ὤν*),
no one acknowledges himself to be wicked.

b. A similar substitution of a participle for the Infinitive takes place with verbs denoting *commencement, continuance, being right, rejoicing, excelling,* and their opposites; and, as these verbs are appositional, the participle agrees with their subject, as it also always does with the subject of *verba declarandi et sentiendi* in the passive voice, as

ἐπηγγέλθησαν οἱ πολέμιοι ἀποφυγόντες,
the enemy were reported *to have fled.*
δειχθήσομαι ποιήσας τι, I shall be shewn *to have done* something.
διατελεῖ με ἀγαπῶν, he continues *to love* me.
μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν, don't weary benefiting a friend.

c. Sometimes however the meaning differs according as the incorporation is effected by the Infinitive or by a participle, the participle incorporating a *fact,* the Infinitive incorporating a *conception* under various forms, as

οἶδα τοὺς θεοὺς σεβόμενος I know *I reverence* the gods;
οἶδα τοὺς θεοὺς σέβεσθαι, I know *how to reverence* the gods.
δείκνυμι σὲ ἀδικοῦντα, I show *that you do wrong;*
δείκνυμι σὲ ἀδικεῖν, I show you *how to do wrong.*
μανθάνω σοφὸς ὤν, I am aware *that I'm* wise;
μανθάνω σοφὸς εἶναι, I am learning *to be* wise.
φαίνομαι ὤν, I manifestly am; *φαίνομαι εἶναι*, I seem to be.
μεμνήσθω ἀνὴρ ἀγαθὸς ὤν, let him remember he is a brave man;
μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, let him remember to be a brave man.
ἀκούω σοῦ ᾄδοντος, I hear (with my own ears) *you singing;*
ἀκούω σὲ ᾄδειν, I hear (from others) *that you sing.*
γιγνώσκω ἄγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας,
I know that the public games *are* useful to the soldiers;

γιγνώσκω τοὺς ἀγῶνας τοῖς στρατιώταις ἀγαθοὺς εἶναι.
I consider the public games *to be* useful to the soldiers.
ποιῶ σὲ γελῶντα, I represent *you laughing;*
ποιῶ σὲ γελᾶν, I make *you laugh.*
αἰσχύνομαι λέγων, I am ashamed as I speak;
αἰσχύνομαι λέγειν, I am ashamed to speak (so don't).
οὐ περιορᾶν τὴν χώραν τμηθεῖσαν,
not to suffer, i. e. to *avenge* the ravaging of one's country;
οὐ περιορᾶν τὴν χώραν τμηθῆναι,
not to suffer, i. e. to *prevent* the ravaging of one's country.

§. 47. **Significant Terminations.** The following classification is taken with slight variations from Crosby (Greek Gram. §§. 378, 379.).

1. Derivatives from substantival and adjectival stems.

a. *-άω -έω -εύω* (mostly from nouns of II Declension), signifying to *be* or *do* that which is denoted by the primitive, as

τολμάω	I dare,	*φιλέω*	I am a friend,
τιμάω	I honour,	*εὐδαιμονέω*	I am prosperous,
βασιλεύω	I reign,	*δουλεύω*	I am a slave.

b. *-αίνω -ύνω* (mostly from adjectives), *-όω* (mostly from nouns of II Declension), signifying to *make* that which is denoted by the primitive, as

λευκαίνω	I whiten,	*ἡδύνω*	I sweeten,
σημαίνω	I signify,	*μακρύνω*	I lengthen,
δουλόω	I enslave,	*χρυσόω*	I gild.

c. *-ίζω -άζω* signifying *imitation* when the primitive is the name of a person or animal; otherwise, *causative*, as

Δωρίζω, *Δωριάζω*, I imitate the Dorians;
πλουτίζω, I make rich; *δικάζω*, I judge.

2. Derivatives from other verbs:

a. *-σείω -ιάω*, desideratives, as

πολεμησείω, I wish for war; *στρατηγιάω*, I wish to be general.

b. *-ζω*, *intensive* and *frequentative; -σκω*, *inceptive* and *causative*, as

στένω I sigh, *στενάζω* I sigh deeply;
ῥίπτω jacio, *ῥιπτάζω jacto;*
μεθύω I am drunk, *μεθύσκω* I make drunk;
ἡβάω I am at the age of puberty,
ἡβάσκω, I am approaching the age of puberty.

ADVERBS.

The adverb is an indeclinable word, expressing some circumstance affecting commonly the verb.

§. 48. **Negative Adverbs.** *a.* The most important of the primitive adverbs, syntactically considered, are the negatives *οὐ* and *μή*. These differ from each other as do the Indicative and Subjunctive moods (§. 32.), *οὐ* being the *no* of fact, *μή* the *no* of conception; and accordingly, they are found as a rule, *οὐ* with the Indicative, *μή* with the Subjunctive Mood.

Fact	*Conception*
οὐκ ἀποκρίνομαι,	*ἵνα μὴ ὀργίσω φίλον ἄνδρα.*
I don't answer,	that I may not anger my friend.

b. It is however the meaning which determines whether *οὐ* or *μή* is to be used: no matter what the mood, or what even the part of speech, for *οὐ* and *μή* are used with nouns and adjectives too, *οὐ* applies to *fact*, *μή* to *conception*. Hence *οὐ* is found with forms of the Subjunctive Group, when these have the sense of the future Indicative (§. 41. a.); and with forms of the Optative Group, when these are allied to the Indicative either by being Potential (§. 43.), or by representing in the *oratio obliqua* (§. 96.) the Indicative of the *oratio recta*, as

O. R. *οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπέτυχον,*
I *hav'n't* for a long-time *met with* pleasanter wine.
O. O. *ἔλεξεν.* He said,
ὅτι οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπιτύχοι,
that he *hadn't* for a long time *met with* pleasanter wine.

On the other hand, *μή* is found with the Indicative in wishes (§. 42. Obs.), in conditional clauses (§. 93.), and in final clauses expressed by the future Indicative (§. 35. Obs. 3.); because *wishes, conditions*, and *aims* are as such not *facts*, but *conceptions*, as

μήποτε ὤφελον λιπεῖν τὸν Σκῦρον,
Oh that I had never left Scyros!
εἰ μὴ φυλάξεις μικρ' ἀπολεῖς τὰ μείζονα,
if you shall not take care of littles, you will lose the great.
Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσιν, Timocrates shews bad men a way *by which they may not suffer* punishment.

For the same reason, *μή* negatives the Imperative mood.

c. Both *οὐ* and *μή* are found with the Infinitive, because infinitival clauses denote sometimes *facts*, sometimes *conceptions*. Generally speaking, after *verba declarandi et sentiendi*, they denote facts, being resolvable into *ὅτι* with the Indicative, and are negatived by *οὐ*: in other cases, including the substantival Infinitive with the article (§. 6. a.), *μή* is used, as

ὁμολογῶ οὐ κατὰ Μέλητον καὶ Ἄνυτον εἶναι ῥήτωρ,
ὁμολογῶ ὅτι οὐ κατὰ Μέλητον καὶ Ἄνυτόν εἰμι ῥήτωρ,
I acknowledge I am not an orator after the fashion of M. and A.
δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον,
I pray you *not to stand by and see* me perishing.
σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν,
it remained for you *not to be silent.*

d. With participles, adjectives, and substantives, the distinction is the same, *οὐ* marking *fact*, *μή conception.* Xenophon (Anab. IV. 4.) describes a good guide as reporting *τὰ μὴ ὄντα ὡς οὐκ ὄντα*, i. e. things *if non-existent* as *actually non-existent.* So

τὰ οὐ καλά, dishonourable things (concrete);
τὸ μὴ καλόν, what is dishonourable (abstract).
δι' οἶκτον σὲ ἔχω ἄνδρα οὐκ εὐδαίμονα,
I pity you *unhappy man that you are;*
φοβοίμην ἂν σὲ ἄνδρα μὴ εὐδαίμονα,
I should dread you *if you were an unhappy man.*
ἐπήγγειλε τὴν τῶν γεφυρῶν οὐ διάλυσιν,
he reported the *non-destruction* of the bridges;
δεινόν ἐστιν ἡ μὴ ἐμπειρία, inexperience (not any individual's actual inexperience, but *inexperience wherever it may exist*) is a dreadful thing.

The force of *μή* with participles is often well rendered by 'without' as

οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν,
one can't command, *without giving pay.*

The above distinction between *οὐ* and *μή* is maintained between their compounds:

Objective, i. e. for *facts*, *οὔτε, οὐδέ, οὐδείς κ. τ. λ.*
Subjective, i. e. for *conceptions*, *μήτε, μηδέ, μηδείς κ. τ. λ.*

c. A beautiful illustration of the difference between *οὐ* and *μή* is afforded by their use in questions put negatively. When the question is presumed to accord with *fact*, so that the answer 'Yes' is expected, the question is put by *οὐ* or one of its compounds; when the question is presumed to be a mere *conception*, because not according with fact, so that the answer 'No' is expected, the question is put by *μή* or one of its compounds, as

ἆρ' οὐκ ἔστιν ἀσθενής; he is ill, isn't he? (Yes.)
ἆρα μὴ ἔστιν ἀσθενής; he isn't ill, is he? (No.)

Obs. 1. **Deficiencies of the Greek Subjunctive Mood supplemented by** *μή*. By possessing two negative adverbs, one subjective, the other objective, i. e. allied in force the one to the Subjunctive Mood, the other to the Indicative, the Greek language in part recoups, as it were, the deficiencies of its Subjunctive Mood (§. 40. Obs. 1.). Whenever *μή* accompanies an Infinitive or a Participle, the infinitival or participial clause answers to a Latin Subjunctive clause, as

δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον,
te precor *ne committas* ut peream.
τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἁλοίη;
quae urbs a militibus caperetur *qui duci non parerent.*

This power of *μή* is most remarkable when exercised in connexion with the Indicative, because the Indicative is specially the fact-mood. It is so exercised in relative clauses, as

ἃ οὐκ οἶδεν οὗτος, ταῦτα λέγει, *quae nescit* hic, ea dicit, what this man doesn't understand, that he says;
ἃ μὴ οἶδέ τις, ταῦτα μὴ λεγέτω, *quae* quis *nesciat*, ea ne dicat, what a man doesn't understand, that let him not say.

ἦν ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν, fuit aliquando tempus *quum erant* dii, mortalia autem genera non *erant*, there was once a time when gods were, but mortal generations were not.
ἦ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι ἀνθρώπους . . . ὅτε γε μὴδ' ὑμᾶς δύναμαι πείθειν, difficile quidem caeteris hominibus persuadeam, *quum ne* vobis *quidem* persuadere *possim*, certainly I should persuade the rest of men with difficulty, since I am unable to persuade even you.

Obs. 2. *Λιτότης* **in Negation.** *a.* Many of the examples in which the above distinction between *οὐ* and *μή* is apparently disregarded are examples of the Greek *λιτότης* or *μείωσις*, the Greek fashion, paralleled to this day among the Lowland Scotch, whereby more was meant than met the ear. Negation offers a wide field for this figure of speech, as

οὐχ ἥκιστα = *μάλιστα*, in the highest degree;
οὐκ ἀφανής = *ἔνδοξος*, distinguished.

Witness also the formula frequent in Thucydides, as (Thuc. II. 39.)
καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρίας,
and not with enforced more than with natural courage, i. e.
and not with enforced so much as with natural courage.

With *verba declarandi et sentiendi* followed by an infinitival clause, the formula dictated by *λιτότης* is

οὐ φημὶ τοῦτο εἶναι, nego hoc esse,
I don't say this is, i. e. I say this is not.
οὐκ ἀξιοῦμεν δοῦλοι εἶναι, we don't claim to be slaves,
(allowing for *λιτότης*) we disclaim being slaves.

Now in these and many other cases, as *οὐκ ἐῶ* 'I hinder', *οὐχ ὑπισχνοῦμαι* 'I refuse', *οὐ κελεύω* 'I forbid', *οὐ στέργω* 'I hate', the negative *οὐ* has become a permanent adjunct negativing a single word, and is therefore found where *μή* would otherwise have been used, as

εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν, *οὐ φῶμεν*,
if you prevent the burial of the dead, let us deny.

b. Another form of *λιτότης* is when a really affirmative clause takes the conditional form; in which case *εἰ* = *ὅτι*, and the negation is added either with *οὐ* according to the *meaning*, or with *μή* according to the *form* of the clause. Because the substitution of *εἰ* for *ὅτι* is a form of politeness, it is most common when there is something disagreeable to say, as after verbs denoting disapprobation; and *εἰ μή* is more polite, as it is also more common, than *εἰ οὐ*.

θαυμάζω εἰ ταῦτα οὐ ποιεῖς, I wonder you don't do that.
ἀγανακτῶ εἰ οὕτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν,
I am indignant that in this way I cannot say what I think.

The fact of *μή* being the politer negation, and *οὐ* the more decided, accounts for both being found in the same kind of clause, as in relative, infinitival, and participial clauses, and for the use of *οὐ* rather than of *μή* in cases of antithesis even in conditional clauses, particularly when the contrast is marked by *μὲν* — *δέ* (Madv. §. 202. a. Rem.). The progress of refinement accounts for what Madvig has observed, viz. that later writers, as Plutarch, Lucian, Arrian, use *μή* in accessory sentences with *ὅτι*, *ὡς* (that), with *ὅτι*, *ἐπεί* (because), and with participles, much more frequently than do the older writers.

It is often indifferent, especially in the case of conceptions which are also daily facts, whether the form proper to conceptions, or the form proper to facts be employed, as

μῶρός ἐστι ὅστις τὴν ἀρετὴν οὐ (or *μὴ*) *μελετᾷ*,
stultus est qui virtutem non meditatur (or *meditetur*),
he is a fool who does (or should) not practise virtue.

Obs. 3. **Reflexive Negation.** When the principal verb, though a verb *declarandi vel sentiendi*, would itself require *μή* to negative it, say by being in the Imperative (§. 48. b.), then the same form of negative is imposed, as it were, on the dependent infinitive or participle, and on whatever words go along with them, because the meaning of the principal verb determines the character of the whole sentence:

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον,
consider that nothing human is stable;
οἶμαί σε, ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους, I suppose, if you feel yourself ignorant of anything, that you seek those who do know about it.

So, if *μή* is once used to mark a hypothesis, it is repeated whenever the hypothesis is again implied, as (John III. 18.)

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ. τ. λ., he that believeth on him is not condemned: but *if* any one believeth not, he has been condemned already, because (on that supposition) he has not believed &c.

Obs. 4. **Redundant Negation.** *a.* Two negatives belonging to *different* predicates cancel each other as in English, as

οὐδεὶς ὅστις οὐ γελάσεται,
there is no one who will not laugh, i. e. every one will.

But when two negatives belong to the same predicate, they don't cancel each other as in modern English; on the contrary, they strengthen each other, *provided the second negative be a compound form*, as *μὴ λανθανέτω σε μηδὲ τοῦτο*, let not even this escape your notice. *οὐκ οἶδα οὐδέν*, *non so niente*, I don't know anything.*

Hence the indefinite *any* in whatever combination, *any* one, *any* how, *any* where, at *any* time, in an English negative sentence is translated, when the most emphatic negation is intended, by a Greek negative, as

---

* 'I don't know nothing', a correct form of expression in Greek and Italian, was equally so in old English:

"He *never* yet *no* vilanie *ne* sayde." Chaucer.

οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς, οὐδὲ ἀνόσιον, οὔτε πράττοντος, οὔτε λέγοντος, ἤκουσεν, no one ever heard Socrates either saying or doing anything impious or godless.

The repetition of the negative however is not necessary, as indeed may be seen in the second word of the above examples, where *πώποτε* is less emphatic than *οὐδεπώποτε* would have been.

b. But, *if the second negative be a simple form,* there is no redundancy, and it cancels the preceding one as in English:

οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει,
no man who does wrong will not pay the penalty,
i. e. every man who does wrong will pay the penalty.
μὴ οὖν . . . μὴ δότω δίκην, let him not then escape punishment.

c. After verbs of negative or semi-negative meaning, as *denying* or *doubting, preventing* or *delaying, refusing* or *refraining from,* they themselves not being accompanied by a negative, a *μὴ* which cannot be translated into English is usually added to the Infinitive, as

ἠρνοῦντο μὴ πεπτωκέναι, they denied they had fallen;
Τιμόθεος Ἀριοβαρζάνει ἀπέγνω μὴ βοηθεῖν,
Timotheus refused to assist Ariobarzanes.

The explanation is that in English the *thing denied* or *refused* is subjoined, whereas in Greek the *denial* or *refusal* itself is subjoined: thus

thing denied, they had fallen; *denial itself,* they had *not* fallen;
thing refused, to assist Ariobarzanes; *refusal itself, not* to assist A.

The omission of this *μή* is most common after *κωλύω* 'I hinder', and its compounds. On the same principle, when the Infinitive is resolved by *ὅτι* or *ὡς* with the Indicative or Optative, an apparently superfluous *οὐ* appears in the clause depending on verbs of *doubt* and *denial,* as (Rep. A. 2. 17.)

ἀρνεῖσθαι . . . ὅτι οὐ παρῆν, to deny that he was present.

In French and Italian, a like redundant negative exists:

La pluie *empêcha* qu'on *ne* se promenât dans les jardins,
the rain prevented people from walking in the gardens.
guardarsi di *non* credere alle favole, to beware of believing stories.

d. After the above-mentioned verbs, when they themselves are accompanied by a negative, and generally after all negative expressions which in Latin would be followed by *quin* with the Subjunctive, the Infinitive takes *μὴ οὐ*, this second *οὐ* being just a repetition of the negative in the principal clause:

οὐκ ἠρνοῦντο μὴ οὐ πεπτωκέναι, non negabant quin cecidissent.
Τιμόθεος Ἀριοβαρζάνει οὐκ ἀπέγνω μὴ οὐ βοηθεῖν,
Timotheos non recusavit quin Ariobarzani subveniret,
Timotheus did not refuse to assist Ariobarzanes.

After *δεινόν, αἰσχρόν, αἰσχύνη, ἀνόητον, ἀδύνατον, πολλὴ ἄνοιά ἐστιν,* and *αἰσχύνομαι,* which all imply a negative notion, viz. disapprobation, the Infinitive is generally negatived in the same way, as

πολλὴ ἄνοια μὴ οὐχὶ ἓν τε καὶ ταὐτὸν ἡγεῖσθαι τὸ ἐπὶ πᾶσι τοῖς σώμασι κάλλος, it is great folly not to consider beauty in all objects as one and the same.

Μὴ οὐ is also found with participles depending on negative expressions, as (Soph. Oed. Tyr. 12.)

δυσάλγητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν, I should be ruthless, if I did *not* pity such a suppliant posture.

e. Οὐ μή is almost restricted to the future Indicative, and to the aorist of the Subjunctive Group taken in a future sense (§. 41. a.). In the second person singular, the future indicative is pointed interrogatively with *οὐ μή,* and is a strong prohibition, as

οὐ μὴ φλυαρήσεις ἔχων; don't keep playing the fool.

The explanation lies in the peculiar function of *οὐ* used interrogatively (§. 48. e.), thus

οὐ λαλήσεις; you'll speak, will you not? i. e. you shall speak.
οὐ μὴ λαλήσεις; you'll not-speak, i. e. you'll be silent, will you not?

f. After comparatives with *ἤ* 'than', an *οὐ,* which cannot be translated in English, is sometimes used as if to mark the inequality or discord existing between the two terms of the comparison. Generally, a negative precedes in the first term of the comparison, but not always, as (Thuc. III. 36. 4.)

ὠμὸν τὸ βούλευμα... πόλιν ὅλην διαφθεῖραι ἢ οὐ τοὺς αἰτίους, it is a cruel decree to destroy a whole city rather than the guilty. In French and Italian also, there is a redundant negative after comparatives when a verb follows them, as

il n' écrit pas mieux cette année-ci qu'il *n'* en faisait l'année passée.
io scrivo più che io *non* parlo, I write more than I speak.

§. 49. **Greek Particles.** *a.* The familiar *μέν* and *δέ* apart, which serve as conjunctions (§. 54.), many primitive adverbs in Greek serve merely to indicate the relative importance of words or clauses, the degree of the speaker's asssurance in uttering them, or some other feature of the *animus loquentis,* which, for the most part, *we* convey to the hearer by suitable modulations of the voice or gestures, and suggest to the reader by underlining in manuscript, or by *italics* in print. Thus *ἦ, μήν,*

and the enclitic τοι asseverate; ἦ μήν being common in oaths, ἤτοι in contrasts. The enclitics περ, perhaps an abbreviation of περί, and γε intensify, as

πρῶτόν περ, quite the first; μίννυθά περ, for a very little;
ἔγωγε ταῦτα γιγνώσκω, *equidem haec censeo;*
σύ γε, you at any rate; ὅς γε, *utpote qui.*

b. The enclitic νυν 'therefore', peculiar to poetry, must be distinguished from the temporal νῦν 'now', although νῦν itself is sometimes illative (Jelf. §. 719. 2.). Homer's enclitic νυ, used in asseveration, is another form of the same word. *Nῦν* and ἤδη are related as *nunc* and *jam*, νῦν properly denoting the present, and ἤδη the immediate past or the immediate future, like the French *tout à l'heure*. *Nῦν* however is also found referring to the past and future, as well as to the present, like our own phrase *just now*, which answers for all three, and, when referring to past or future time, represents the force of ἤδη. From the temporal meaning of ἤδη is derived a local one, as (Thuc. III. 95. 1.)

Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστίν.
Boeotia is *exactly* conterminous with the Phocians.

c. Δή, perhaps an abbreviation of ἤδη, emphasizes all sorts of words, both alone and in combination with γέ, as

ἵνα δή, just that; μόνος δή, all alone; εἷς δή, one only;
τρὶς δή, thrice at any rate; γράφω γε δή, I *do* write.

Interrogative words are often emphasized by τέ, ποτέ, ἄρα, οὖν, δή, μήν, γάρ. Hence the Homeric τίπτ'; = τίποτε; why? — which exactly corresponds to the English vulgarism in '*what ever* was the cause of that?'

d. The illative force of ἄρα is that which it acquired last, the successive stages being marked by the meanings, *exactly, straightway, therefore.* In Attic prose, ἄρα is uniformly illative, as

ταῦτα ἀκούσας, ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν,
on hearing this, Cyrus *accordingly* struck his thigh.

The post-Homeric ἆρα, equivalent to the Epic ἦ ῥα, *num?*,

is interrogative (§. 94.); though in Attic poetry it is sometimes used for ἄρα (Jelf §. 789. b. Obs.).

e. But the proper use of the Greek particles, as these small adverbs are called, cannot be learned by rules any more than can the proper use of the Italian *pure*, or the German wohl: only by careful and extensive reading is it possible to realise their force.

Obs. 1. Ἄν **Potential.** The potential particle ἄν may be distinguished from the conjunction ἄν 'if' by this, that, whereas the latter *introduces* its clause, the former, except in short parentheses, as ἄν τις φαίη, 'one might say', does not. Usually ἄν potential stands beside the word which it qualifies, yet it is often attracted into juxtaposition with the most emphatic word standing at the head of the clause: for examples, see §. 45. Obs. 1. Ἄν potential is sometimes omitted where it might be used, and sometimes repeated unnecessarily; in either case, the difference is one not of meaning, but of perspicuity or emphasis.

Obs. 2. Ἄν **with forms of the Subjunctive Group.** The particle ἄν with forms of the Subjunctive Group affects the meaning not of the verb, but of the Conjunction or relative word introducing the clause; and it does so very much as the English suffix *-ever* affects the meaning of the words to which it is appended, i. e. the reference is distributed indefinitely by the addition of ἄν, as

ὅς who, ὅς ἄν whoever; ὅτε when, ὅταν whenever;
ἕως ἀπέθανε, till he died (exact limit of time *when*);
ἕως ἂν ἀποθάνῃ, till he die (unknown limit of *whensoever*).

Obs. 3. **Particles never beginning a Clause.** These are, besides ἄν potential, ἄρα illative, αὖ (poetic αὖτε), αὖθις (Ionic αὖτις), γάρ, γέ, δαί, δέ, δή (except in Hom. and Pind.), δῆθεν, δῆτα, the poetic θήν, the Epic κέ, μέν, μέντοι, μήν, νύν illative, νύ Epic, οὖν, πέρ, τέ, τοί, τοίνυν. When these particles affect a single word, they stand immediately after it: when they affect a whole clause, they stand after the first or second word in it.

§. 50. **Derivative Adverbs.** *a.* The termination -ως of adverbs derived from adjectives is an old ablative (§. 12.): but practically the adverb can always be obtained from the genitive plural of the adjective by changing final ν into ς, and this empirical mode of derivation gives also the accentuation of the adverb,

which is always the same as that of the genitive plural of the adjective, as *φίλων φίλως, καλῶν καλῶς*. As such adverbs generally adopt for their comparative degree the acc. sing. neuter, and for their superlative the acc. plur. neuter of the corresponding adjectives, so the positive degree of adverbs is sometimes expressed by the acc. neuter of the adjective, as

Sing. *τόσον* and *τόσως*, *tantum*, so much;
μέγα βοᾶν, to cry aloud: *ὀξὺ ὁρᾶν*, to see keenly;
ἡδύ, κακὸν ὄζειν, to smell sweetly, badly; *πολύ* much.
Plur. *πολλά, συχνά, πυκνά*, frequently.

b. The oblique cases of nouns and pronouns, but especially the accusative, furnish a great number of adverbs, as

Gen. *ἐπιπολῆς*, on the surface; *αὐτοῦ*, just here, just there;
ἑξῆς (Hom. *ἑξείης*), in a row; *ὁμοῦ*, together.
Dat.* *ἦρι*, early in the year; *κομιδῇ*, with care, thoroughly;
πέδοι, on the ground; *ἀμισθί*, without reward;
ὕψι, on high; *παντάπασιν*, altogether;
ἀμαχί, ἀμαχεί, ἀμαχητί, ἀμαχητεί, without fighting.
Acc. *ἀκμήν*, directly; *ἀρχήν*, at all†; *μάτην*, in vain;
δίκην, like; *δωρεάν, δωτίνην, προῖκα, gratis;*
ἀναφανδόν, ἀναφανδά, openly; *κρύβδην, κρύβδα*, secretly;
ἀγεληδόν, in droves; *βοτρυδόν*, in clusters; *κράτος*, strongly;
ὅ, ᾗ, wherefore; *τοῦτο, ἐκεῖνο*, therefore; *πέρας*, lastly.

The adverbial use of the accusative neuter, both singular and plural, of pronouns demonstrative and interrogative, is frequent in Greek:

τί βούλεται Κῦρος ἡμῖν χρῆσθαι;
for what purpose does Cyrus wish to employ us?
αὐτὰ ταῦτα καὶ νῦν ἥκω παρά σε,
for this very reason am I now come to you.

---

* Dative here includes the Locative and Instrumental cases which have coincided with it: see §§. 14. 15. c., where also additional examples will be found.

† In this sense, *ἀρχήν* is used only of actions, and these negatived: in other connexions, *οὐδέν τι* = not at all, as

ἀρχὴν μηδὲ λαβών, not having received it *at all;*
βασιλεὺς ἀγαθὸς οὐδέν τι διαφέρει ἀγαθοῦ πατρός,
a good king differs *not at all* from a good father.

Here may be mentioned also the adverbs formed by the suffixes *-θεν -θι -δε*, because these correspond to the three oblique cases of the Greek noun (§. 11. c.).

c. The correlated adverbs illustrate most of the above formations:

Direct Interrog.	Indef.*	Indirect Interrog.	Demonstrative			Relative
πόθεν	ποθέν	ὁπόθεν	ἐκεῖθεν	ἐντεῦθεν	ἐνθένδε	ὅθεν
ποῦ	πού	ὅπου	ἐκεῖ	ἐνταῦθα	ἐνθάδε	οὗ
ποῖ	ποί	ὅποι	ἐκεῖσε	ἐνταῦθα	ἐνθάδε	οἷ
πῇ	πῄ	ὅπῃ	τῇ	ταύτῃ	τῇδε	ᾗ
πῶς	πώς	ὅπως	τώς	οὕτως	ὧδε ὥς	ὡς
πότε	ποτέ	ὁπότε	τότε			ὅτε
πηνίκα		ὁπηνίκα	τηνίκα	τηνικαῦτα	τηνικάδε	ἡνίκα
ποσάκις		ὁποσάκις	τοσάκις	τοσαυτάκις		ὁσάκις

The difference between *here* and *there, hence* and *thence, hither* and *thither* is not always marked in Greek: the context alone shews whether *ἐντεῦθεν* means *hence* or *thence*, and whether *ἐνταῦθα* means *here* or *there*, or, like these English words, *hither* or *thither*. In Attic prose, *ἐνθάδε* means *here* or *there* commonly; but in poetry sometimes *hither* or *thither*.

d. The forms *ἔνθα, ἔνθεν* illustrate the transition of demonstrative words into the relative meaning (§. 4.): originally demonstrative, both these words are relative in Attic prose,† meaning respectively *where, whence*, and occurring as demonstratives in only a few phrases, mostly in

ἔνθα δή, just there; *ἔνθεν καὶ ἔνθεν*, on this side and on that.

The same thing is illustrated by the forms

ὥς, thus, so; *ὡς*, how, as, that.

Both are the adverbial form of the originally demonstrative and afterwards relative *ὅς ἥ ὅ* (§. 30.); but, while *ὥς* remains demonstrative, *ὡς* has become relative.

---

* No indefinite, whether declinable (§. 27.), or indeclinable as above, can begin a clause (§. 49. Obs. 3.).

† So, the German demonstrative *da* has become relative.

Even ὡς, however, is accented when postpositive, as θεὸς ὥς, 'like a god'. In Attic prose, οὕτως is used instead of ὥς, except in the phrases καὶ ὥς, οὐδ' ὥς, and in these ὥς is sometimes written with the circumflex ὧς. As augmentative, ὡς is found with some adverbs in the positive degree, as well as with superlatives (§. 23. Obs. a.), as

ὡς ἀληθῶς, in very truth; ὡς ἑτέρως, quite differently.

But with quantitative adverbs, ὡς has the same modifying force which it has with numerals, as

ὡς πάνυ, ὡς μάλα, ὡς ἐπὶ τὸ πολύ, for the most part;
ὡς πέντε μάλιστα, about five at most.

PREPOSITIONS.

Prepositions are indeclinable words interpreting the case-endings of the Noun (§. 11. Obs.).

§. 51. **Prepositions ~ Adverbs.** *a.* All the prepositions properly so called, i. e. all the prepositions which are compounded with verbs, ὑπέρ excepted, occur, like our own *before* and *after*, as *local* adverbs; and they all existed as adverbs before they were used as prepositions. The adverbial use of them is most frequent in Homer and Herodotus, as

μέλανες δ' ἀνὰ βότρυες ἦσαν, and black grapes were thereon.
περὶ πρὸ γὰρ ἔγχεϊ θῦεν, for *round in front* he slew with his spear.

The prepositions and verbs which form compounds in Attic stand apart in early Greek, the preposition almost always, contrary to the English collocation, preceding the verb. This *tmesis*, when it does occur in Attic, is effected by only a single particle or other small word:

(Il. I. 67.) ἀπὸ λοιγὸν ἀμῦναι, to ward *off* destruction;
(Eur. Hec. 1172.) ἐκ δὲ πηδήσας, and leaping *forth*.

Sometimes a verb, instead of being itself repeated, is recalled by the preposition which accompanied it being repeated, as (Herod. VIII. 33.)

Κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην,
They burnt *down* Drymos city, and *down* (they burnt) Charadra.

Sometimes, on the other hand, the verb is alone repeated, even though it had been incorporated with the preposition into one word, as (Plat. Phaed. p. 59. B.)

παρῆν καὶ ὁ Κριτόβουλος . . . ἦν δὲ καὶ Κτήσιππος,
and Critobulus was present . . . Ctesippus too *was* (there).

b. Besides the prepositions properly so called, there are others called *improper*, as never being compounded with verbs. Such are

ἄνευ (poet. *δίχα*, *χωρίς*), without; *ἄχρι*, *μέχρι*, until; *μεταξύ*, between; *ἕνεκα*, on account of; *πλήν*, except; *ἄνω*, above; *κάτω*, below; *ἔσω*, within; *ἔξω*, without.

To these may be added as many of the adverbs derived from nouns no longer existing (§. 50. b.) as govern a case (§. 82. c.); also the cases of nouns still existing used prepositionally, as

δίκην, after the manner of; *χάριν*, for the sake of; *κύκλῳ*, round.

Obs. 1. **Anastrophe in Prepositions.** Prepositions in composition always *precede* the other constituent part of the compound word. Out of composition however, with the exception of *ἀμφί*, *ἀνά*, *ἀντί*, *διά*, *κρό*, they sometimes follow their cases, and then the dissyllabic prepositions have their accent thrown back by what is called *anastrophe*, as (Eur. Med. 925.)

τέκνων τῶνδε ἐννουμένη πέρι, thinking of these children.

The postposition of prepositions is chiefly poetic; in Attic prose, it occurs only with *περί* governing the genitive. When a preposition governs a substantive and an adjective in concord, it may stand either before both or between the two, the latter being the more poetic collocation, as

μάχῃ ἐνὶ κυδιανείρῃ, in glorious fight;
θοὰς ἐπὶ νῆας, to the swift ships.

In English interrogative and relative clauses, the preposition may be placed after its case, in order to stand nearer the verb with which it is loosely in composition, as

What pen did you write *with*? The pen *which* you wrote *with* yesterday:

not to mention interrogative, relative, and demonstrative compounds, like *wherewith*, *therewith*. Ἔνι, ἔπι, μέτα, πάρα, πέρι, ὔπο, with the accent thrown back, when governing no case, are contracted forms of ἔνεστι, ἔπεστι, μέτεστι, πάρεστι, περίεστι, ὔπεστι. Ἄνα and Δία, with the accent thrown back, are respectively a contracted form of ἀνάστηθι 'get up', and the accusative of Ζεύς.

Obs. 2. **Prepositional Phrases.** Prepositions form a great many adverbial phrases both without the article and with it, as

ἀνὰ λόγον, proportionally; ἀνὰ μέρος, ἐν μέρει, in turn;
ἀπὸ στόματος, by heart; ἐκ παίδων, from childhood;
ἀπὸ τοῦ προφανοῦς, ἐν τῷ φανερῷ, openly;
ἐκ τοῦ αὐτομάτου, spontaneously; ἐκ τοῦ ἀδίκου, unjustly;
ἐν τῷ ἀσφαλεῖ, safely; ἐν καιρῷ, in time;
ἐν προσθήκης μέρει, into the bargain; ἐξ ἑτοίμου, promptly;
ἐξ ἀπροσδοκήτου, unexpectedly; ἐπ' ἀμφότερα, both ways;
ἐπ' αὐτοφώρῳ, in the very act; ἐπ' ἴσα, in the same way;
ἐπὶ προφάσιος, on pretence; ἐπὶ τὰ μακρότερα, lengthways;
κατ' ὀλίγον, in a small degree; κατὰ πολύ, in a great degree;
κατὰ τὸ ἰσχυρόν, violently; παρ' ἑαυτοῦ, from one's own resources;
παρὰ ποδός, on the spot; πρὸς ἀνάγκην, necessarily;
σὺν τῷ καλῷ, honourably; τὸ ἀπὸ τοῦδε, henceforth;
τὸ καθ' ἑαυτόν, for one's own part: τὸ πρὸ τούτου aforetime.

CONJUNCTIONS.

Conjunctions are indeclinable connectives of words and clauses.

§. 52. Coordinating Conjunctions. Coordination being the primitive structure of language, the coordinating conjunctions were the earliest. They comprise all copulatives and disjunctives; adversatives excepting ὅμως, which properly belongs to the apodosis of a concessive sentence; γάρ among causal conjunctions; and illatives excepting ὥστε. In the use of conjunctions, as in that of ὁ ἡ τό (§§. 3. 4.), clauses coordinate in form are often, particularly in the early writers, subordinate in meaning, as

(Il. VI. 148.) ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
but the greening wood puts forth others, *when* spring-time comes.

(Thuc. I. 50. 5.) Ἤδη δὲ ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, and it was now late, *when* the Corinthians suddenly backed water.

On the same principle, in all stages of the language, καί after words implying likeness answers to *as*, the indeclinable English relative:

γνώμαις χρῶμαι ὁμοίαις καὶ σύ,
I entertain the same opinions *as* you.

Obs. Most profuse is the Greek language in the use of conjunctions. The neglect of them, called ἀσύνδετον, hardly occurs in prose, except in the case of ἐπεξήγησις, i. e. when one clause is succeeded by another which merely explains it, and may therefore be said to stand in apposition to it, as

εἰμί τις γελοῖος ἰατρός· ἰώμενος μεῖζον τὸ νόσημα ποιῶ.
I am a singular physician; in curing, I make the disease worse.

§. 53. **Copulative Conjunctions.** *a.* The regular copulatives are τέ and καί, the former following, the latter preceding the word it introduces. When not a single word is introduced, but a phrase or clause, the former follows, the latter precedes the first word. Coordination is fully marked by using the copulative conjunctions in pairs:

καί . . . καί, τέ . . . καί, τέ . . . τέ, both . . . and.

A more intimate connection is expressed by τέ . . . καί than by τέ . . . τέ, καί . . . καί, and the most intimate of all is expressed when τέ and καί immediately succeed each other, as

πεζοί τε καὶ ἵππεις, both infantry and cavalry.

Note the formula καί . . . τέ . . , καί, 'And besides . . , and', as

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμός, *And besides* it was now about the time of full market, *and* the station was near.

b. Copulatives may be repeated as often as there are particulars to enumerate, as

ἀεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε,
for strife is always welcome to thee, and wars, and fights.

πολλοὺς ἤδη διέφθειραν καὶ λέοντες, καὶ κάπροι, καὶ παρδάλεις, lions, and boars, and panthers had already destroyed many.

In English, *and* is commonly put with only the last member of a series, but in Greek each particular is commonly introduced by a conjunction. In the case of adjectives, when the series consists of only two, one of the adjectives is commonly subordinated to the other, as

τὸ πρῶτον καλὸν πρᾶγμα', the first honourable action.

But πολλοί, even when subordinate in sense, is usually coordinate in form, as

πολλὰ καὶ καλὰ ἔργα, Many honourable actions.

In poetry and oratory, *asyndeton* is not infrequent, forming an element of dignity in the Epic style, and of passion in the Lyric.

c. Purely Epic are ἠμέν . . . ἠδέ (§. 56. Obs. b.). The use of τέ without καί, though very common in Epic and in tragedy, is rare in prose. Καί is the stronger of the two, and is often used to introduce only the last and most important member of a series, the preceding members having been united by τέ, as (Thuc. I. 3. 2.)

ἔθνη τά τε ἄλλα καὶ τὸ Πελασγικόν,
other nations and especially the Pelasgic.

Hence the phrase ἄλλως τε καί 'especially', (lit.) 'both otherwise and'.

Obs. 1. *Τέ* as **Suffix.** *a.* The transition of words originally demonstrative into the relative meaning (§§. 3. 30.) was facilitated by the early use of τέ with demonstratives; for *et is* = *qui.*

ὤ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μήδεα κείρει
δαίμων ἠμετέρης, ὅ τέ μοι βιὸν ἔκβαλε χειρός,
alas! in very deed there is a god frustrating the counsels of our war, and he (*or* one who) has struck the bow from my hand (Il. XV. 467. 468.).
θῦνε γὰρ ἀμπεδίον ποταμῷ πλήθοντι ἐοικώς,
χειμάῤῥῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
for he rushed o'er the plain like a full river, a torrent which, swiftly flowing, has whelmed the bridges (Il. V. 87. 88.).

A relative meaning having thus been associated with ὁ and ὅς, they retained it even when τέ came to be dropped. In other forms, however, τέ adhered as a permanent suffix; witness the Attic

ἅτε, as; ὥστε, so that; ἐφ' ᾧτε, on condition that;
ὅτε, when; ἕστε = ἕς ὅτε, until.

b. As in the above words the copulative force of suffixed τέ is no longer felt, so τέ used independently is often redundant in Homer, as (Il. I. 218.)

ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ,
whoever obeys the gods, him they hear most.

These are examples of what has been illustrated already (§. 52.), viz. the mixture of coordination and subordination in the forms of language during the emergence of the latter out of the former.

Obs. 2. *Καί* as Adverb. *Καί* adverbial = *also, even*, as

καὶ σὺ Βροῦτε, *tu quoque Brute*, you too Brutus!

So always after ὥσπερ and οὕτω, and in the phrase εἴπερ τις καὶ ἄλλος, as

ὥσπερ καὶ αἱ ἄλλαι τέχναι ἀμεληθεῖσαι . . .
οὕτω καὶ ἡ σωφροσύνη καὶ ἡ ἐγκράτεια κ. τ. λ.
as *even* the other arts when neglected . . .
so *also* sober-mindedness and self-command &c.

ὁ Σωκράτης εἴπερ τις καὶ ἄλλος, Socrates, if any other man *besides*, i. e. according to Greek λιτότης, 'Socrates more than any other man'.

In this way too, ὡς . . . καί, and ἅμα . . . καί are equivalents of *simul ac* in respect both of composition and of meaning, as

ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς,
simul ac decretum est ab iis, continuo discedebant,
and *when* they had resolved, they *also* forthwith departed.

§. 54. Incressively Copulative Formulae.

These are formed with the aid of the adversative ἀλλὰ thus:

οὐ μόνον, οὐ μόνον ὅτι, οὐχ or μὴ ὅτι, οὐχ or μὴ ὅπως,
οὐχ οἷον, οὐχ ὅσον, . . . ἀλλά, ἀλλὰ καί, not only . . . but also.

The construction is elliptical wherever ὅτι or ὅπως is used, as

οὐ μόνον ὅτι ἄνδρες ἀλλὰ καὶ γυναῖκες ὁπλίζονται,
not only men but women too are arming;

where ὅτι may be accounted for by the ellipsis of λέγω before ὅτι, ὅπως. The Greek οὐχ ὅτι is paralleled by the Italian *non che;* compare

οὐχ ὅτι ἔτρεσεν ἀλλ' ἔφυγεν, he *not only* trembled, *but* he fled;
rispetto *non che* ad una parte, *ma* a tutte le cose insieme,
respect *not only* to one part, *but* to all the things together.

Obs. 1. *Οὐχ ὅτι . . . ἀλλά* **adversative.** In the above examples, the clause introduced by *ἀλλά* is augmentative of the clause preceding: sometimes however it is truly adversative, and then *οὐχ ὅτι* and its equivalents may be rendered 'not only not', as

οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησεν, not that he fled, but that he conquered i. e.
not only did he *not* flee, *but* he conquered.

This is always the meaning of *οὐχ ὅτι* and its synonymes when the second clause is negatived by *οὐδέ* 'not even', as

μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἠδύνασθε, *not only* could you *not* dance, but you could not even stand upright.

Obs. 2. *Οὐχ ὅτι* = *Nedum.* When the incressive verb stands first, *οὐχ ὅτι* or some one of its equivalents introducing the second clause, and *ἀλλά* being omitted altogether, *οὐχ ὅτι* and its equivalents correspond to the Latin *nedum*, 'not to say', 'not to mention', 'let alone', as

ἔφυγεν, οὐχ ὅπως ἔτρεσεν, he fled, not to mention his trembling.
ἄχρηστον καὶ γυναιξὶ, μὴ ὅτι ἀνδράσιν,
useless even to women, let alone men.

Here again compare the Italian: i fortissimi uomini *non che* le tenere donne, hanno già molte volte vinti —' the strongest men, *not to mention* the delicate ladies, have already many a time conquered'. Other Greek equivalents of *nedum* are *μήτοιγε δή, μή τί γε δή*, and *σχολῇ γε*.

§. 55. **Adversative Conjunctions.** *a.* The most common adversatives are *μέν . . . δέ*. Instead of using the cumbrous equivalents, 'on the one hand', 'on the other hand', where these would be inelegant in English, it is better either to leave them untranslated, or to render their force in some other way, as

πρὸς μὲν τοὺς φίλους φιλία, πρὸς δ' ἐχθροὺς ἔχθρα,
towards friends friendship, towards enemies enmity;
αἰσχρόν ἐστιν εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, it is a shame if, *whilst* I bear their unjust actions, you shall not put up with even their words.

πρῶτον μὲν . . . ἔπειτα δέ,	at first indeed . . .	but afterwards;
ἐνταῦθα μὲν . . ἐκεῖ δέ,	here indeed	but there;
ποτὲ μὲν . . . . . ποτὲ δὲ,	sometimes	at other times;
ὁτὲ μὲν . . . . . ὁτὲ δὲ,	now	again;
τοτὲ μὲν . . . . . τοτὲ δὲ,	at one time	at another;
ὁ μὲν . . . . . ὁ δέ,	this man	that man;
τὰ μὲν . . . . . τὰ δέ,	partly	partly.

The opposition expressed by *μὲν . . . δέ* seldom amounts to contradiction as in the following passage from Plato:

κἂν μὲν βούλῃ ἔτι ἐρωτᾶν, ἕτοιμός εἰμι σοὶ παρέχειν ἀποκρινόμενος· ἐὰν δὲ βούλῃ, σὺ ἐμοὶ πάρασχε,
if you wish to question farther, I am ready to afford you an answer; *but* if *otherwise*, then answer you me.

b. In a *series* of clauses, *μέν* goes with the first, and *δέ* with all the others, in which case the adversative force is weakened into the merely copulative.* Without *μέν* preceding, *δέ* occurs in a variety of senses, *but, and, now, for*, its interpretation in each instance depending on the relation to each other of the clauses connected by it, as

(Matth. I. 18.) *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν,*
Now the birth of Jesus Christ was on this wise.

(Aesch. Pr. 817.) *ἐκμάνθανε· σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι,*
hear me out; *for* I have more leisure than I want.

Redundant *δέ* in the apodosis of a conditional sentence in Homer has the same significance for the history of the language as redundant *τέ* (§. 53. Obs. 1. b.). It might be translated *then* in Il. I. 137.

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
but if they give it me not, *then* I myself will take &c.

Without *δέ* following, *μέν* occurs adverbially as a weaker form of *μήν* (Doric and Epic *μάν*) 'surely', 'indeed'.

Obs. **Substitutes for** *δέ*. *a.* *Ἀλλά* 'but', though distinguished from the pronoun by its accent, is yet derived from *ἄλλος*, a reference to which explains the phrase *ἀλλ' ἤ* 'except', used after negative clauses, and after interrogative clauses implying a negation, as

ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι,
Money I have not, *other than* some little.

Elliptical forms worth noting are *οὐ μὴν ἀλλά*, *οὐ μέντοι ἀλλά*, *οὐ γὰρ ἀλλά*, the last being the most frequent in Attic, and all meaning *no indeed but*, or simply *yet*, as (Xen. Cyr. I. 48.)

* The opposite phenomenon, that of the copulative *καί* used adversatively, so frequent in the New Testament, particularly in the writings of Matthew and Peter, is deemed a Hebraism, as (Matth. XI. 17.)

ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε,
we piped unto you, *but* ye danced not.

ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν· οὐ μὴν ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως,
the horse falls on its knees, and almost threw even him over its neck; *yet* Cyrus stuck on though with some difficulty.

The ellipsis would seem to be that of ὁ ἵππος ἐξετραχήλισεν between οὐ μὴν and ἀλλά, which would give the full sense, 'the horse did *not indeed* throw him over its neck, *but* Cyrus stuck on &c.' In exhortations, questions, and answers, the force of ἀλλά is often sufficiently rendered by *well* placed first, as

πειράσατ' ἀλλ' ὑμεῖς γε, well, try you at any rate; ἀλλ' ἦ φρονεῖς; well, do you really think? ἀλλὰ βούλομαι, well, I consent.

b. Αὖ and its compounds. Αὖ was originally a local adverb, as in αὖ ἐρύειν, 'to drag *backwards*', and then acquired both a temporal and an adversative force, like the English *again*, as 'he said this *again* i. e. a second time', and '*he again* said this i. e. he on the other hand'. In Homer, it is generally accompanied by δέ when referring to a previous μέν. From αὖ are formed αὖτε, αὖθις, αὖτις, αὐτάρ, and ἀτάρ, the first three having all the meanings of the simple αὖ, and the last two having only the force of ἀλλά. Αὖ, αὐτάρ, and ἀτάρ always begin a clause, and usually introduce something unexpected.

c. Μέντοι is, like μέν, the former of its two elements, both adversative and adverbial; as adversative, meaning 'however', as an adverb, 'certainly', used in strong protestations.

d. Ὅμως, though distinguished by its accent from the adverb ὁμῶς 'equally', is yet like it derived from ὁμός, 'one and the same'. The original meaning of ὅμως would seem to have been 'all the same', hence 'nevertheless'. A form of entreaty is ἀλλ' ὅμως, 'but yet do!' And in the dramatists, especially Euripides, ἀλλ' ὅμως often ends a sentence elliptically, as (Eur. Elect. 753.)

ἤκουσα κἀγὼ τηλόθεν μὲν, ἀλλ' ὅμως,
I too heard it, at a distance truly, *but yet* (I heard it).

§. 56. **Disjunctive Conjunctions.** *a.* Positive disjunction is effected as follows,

ἤ . . . ἤ, ἤτε . . . ἤτε (Homeric), either . . . or;
ἤτοι* . . . ἤ, either surely . . . or; ἤ . . . ἤτοι, either . . . or surely.

These conjunctions do not necessarily go in pairs: they also occur singly; and they may be repeated any number of times.

---

* This Attic ἤτοι must not be confounded with the Epic ἦτοι = ἦ τοι, *assuredly*.

b. Hypothetical disjunction is effected as follows,

εἴτε . . . . εἴτε, εἴτε . . . . ἤ, ἤ . . . . εἴτε (poetic),
εἴ . . . . . εἴτε, ἐάν τε . . . ἐάν τε, ἤν τε . . ἤν τε,
ἄν τε . . . ἄν τε, all meaning *whether . . or, be it . . be it.*

These forms also may be repeated any number of times: εἴτε alone occurs singly, and that almost exclusively in poetry, as (Soph. Oed. T. 517.)

λόγοισιν εἴτ' ἔργοισιν, by word or deed.

c. Negative disjunction is effected as follows,

οὔτε . . . οὔτε, μήτε . . . μήτε, neither . . . nor;
οὐδὲ . . . οὐδέ, μηδὲ . . . μηδέ, but not . . . nor yet.
οὐ . . . οὔτε, not . . . . nor; οὔτε . . οὐ, neither . . nor;
οὐδέ . . οὔτε, but not . . nor; οὔτε . . οὐδέ, neither . . nor yet.

The compounds of μή are to be used wherever the nature of the sentence would require negation by μή (§. 48.). It is important to mark the difference between οὔτε . . . οὔτε, and οὐδὲ . . . οὐδέ. The first οὐδέ is always continuative, *also not, and not, but not,* as the sense may require; whereas the first οὔτε makes no reference to what precedes. Then the second οὐδέ, *nor yet,* is more forcible than the second οὔτε, *nor* simply.

The negatively disjunctive forms may also be repeated any number of times. The only ones that often occur singly are οὐδέ, μηδέ, and they do so both as true conjunctions and as adverbs. As conjunctions, they have a continuative and more or less strongly adversative force, as

οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς,
but truly, seeing these two, Achilles did *not* rejoice;
δόλῳ οὐδὲ βίηφιν, by fraud, (*but*) *not* by force.

As adverb, οὐδέ = *ne . . . quidem,* 'not even'.

Obs. Copulatives ~ Disjunctives. *a.* Disjunctives are combined with copulatives in the following formulae,

οὔτε . . . τε, τε . . . . οὐδέ, οὔτε . . . καί (rare),
οὐδὲ . . . τε, οὔτε . . . δέ, οὐδὲ . . . καί.

E. G. οὔτε τἆλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων, I don't think myself a bad man in other respects; and I should think myself least of all men envious.

b. In Epic, and sometimes in tragedy, ἤ with μέν, δέ suffixed becomes copulative, so that

ἠμὲν . . . ἠδέ = καί . . . καί, both . . . and,

ἰδέ being used for ἠδέ where the metre requires it. This formation of copulatives from disjunctives will appear less strange, if it be considered that, in English, 'either . . . or' is sometimes in effect equivalent to 'both . . . and': thus 'I can teach either Latin or Greek', differs from 'I can teach both Latin and Greek' merely in the aspect under which the particulars are presented, which is alternative in the former, and cumulative in the latter. Accordingly, it is often indifferent whether ἠμέν . . . ἠδέ in Homer be translated by copulatives or disjunctives, (Il. IV. 258.)

ἠμὲν ἐνὶ πτολέμῳ, ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ,
ἠδ' ἐν δαΐθ', ὅτε κ. τ. λ.
both in war, and in other work, and at the banquet, *or*
whether in war, or in other work, or at the banquet, when &c.

§. 57. **Causal Conjunctions.** A clause assigning the reason of a preceding statement is introduced by γάρ 'for' (§. 49. Obs. 3.), as

λέγε· σὺ γὰρ οἶσθα, speak, for you know.

Very often, especially in Herodotus, the γάρ clause precedes that containing the statement for which a reason is assigned; and then, if the Greek order be preserved in the translation, γάρ is translated *since*, *as*. Thus (Herod. VI. 102. 5.)

καὶ, ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι . . . ἐς τοῦτό σφισι κατηγέετο Ἱππίας,
and, since Marathon was the most suitable place in Attica for entering with cavalry, Hippias landed at this part of it.

But γάρ is not always causal: being compounded of γέ, *verily*, and ἄρα, its force is often merely continuative and emphatic, and is variously rendered, as

καὶ γάρ, and in fact; τί γάρ; *quid enim?* it must be.

§. 58. **Illative Conjunctions.** The conclusion from a preceding statement is introduced by οὖν, ἄρα, τοίνυν, τοιγάρ, τοιγάρτοι, all in the sense of *therefore* by whatever other word they may be translated, as

οὕτω κοινόν τι ἄρα χαρᾷ καὶ λύπῃ δάκρυά ἐστιν,
thus *then* tears are common to joy and grief.

Οὖν, *ἄρα* and *τοίνυν* stand generally second, never first: on the other hand, *τοιγάρ* generally begins the clause, and *τοιγάρτοι* always. The illative force neither of *οὖν* nor of *ἄρα* was fully developed till after Homer. He, as well as Pindar, uses *οὖν* chiefly after pronouns and conjunctions, to fortify their meaning (§. 30. Obs. c.).

Obs. *Οὔκουν* ~ *οὐκοῦν*. Used without interrogation, *οὔκουν* = 'therefore not', *οὐκοῦν* = 'therefore', the accent being on that element in each word which gives character to the meaning, as

οὔκουν αἰσχρὸς φανῇ ἐν οἷς γε δρᾷς,
so then you will *not* show yourself base in whatever you do;
οὐκοῦν ὑπόλοιπον δουλεύειν, *so then* slavery awaits us.

The disappearance of all negative meaning from *οὐκοῦν* is accounted for by supposing that its normal use had formerly been interrogative, in which case *οὐκοῦν*; = *nonne?*, and that the interrogative meaning which yielded easily (§. 48. e.) a positively illative one, had been at length overlooked. *Οὐκοῦν* is never interrogative now, unless indeed an interrogative turn be given to the translation of it when used ironically: *οὔκουν* however is used interrogatively and answers to *nonne*, as

οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;
is it *not then* the sweetest laughter, laughing at one's enemies?

It is a peculiarity of Herodotus to express a virtually conditional clause by *οὔκων* used interrogatively, as (Herod. IV. 118. 10.)

οὔκων ποιήσετε ταῦτα; *ἡμεῖς . . . ἢ ἐκλείψομεν τὴν χώρην*,
will you not do these things? } we shall either leave the
i. e if you shall not do these things, } country &c.

§. 59. **Subordinating Conjunctions.** The function of subordinating conjunctions is to connect *dependent* clauses with a principal one, the dependent clauses so connected being either *substantival* or *adverbial* (§. 1. Obs. 4.). Here follows a list of the conjunctions which introduce these two kinds of clauses respectively:

Substantival Clauses stating

fact, *ὅτι*, *ὡς*, that; *question*, *πότερον*, *εἰ*, whether; *fear*, *μή*, lest.

Adverbial Clauses stating

place, *ὅθεν* and other relative adverbs of place (§. 50. c.);

time, ὅτε and other relative adverbs of time (§. 50. c.);
ὅταν and the other corresponding forms in *-αν*,
ἐπεί, ἐπειδή, ἐπεάν, ἐπήν, ἐπάν, ἐπειδάν, ὡς, when;
πρίν, before; ὄφρα, ἕως, ἔστε, until;
way, ὅπως, how; *reason,* ὅτι, διότι, διόπερ, διότι περ, because;
condition, εἰ, ἐάν, ἤν, ἄν, *if; aim,* ὄφρα, ἵνα*, ὡς, ὅπως, in order that;
result, ὥστε, so that.

Obs. 1. **Relative Adverbs.** *a.* A relative pronoun is, so to speak, a declinable conjunction, because every relative word conjoins clauses. Relative adverbs therefore, including those called indirectly interrogative (§. 50. c.), which are compound relatives also (§. 30. b.), do the work of conjunctions. Ὅτι was originally an accus. sing. neuter, like Homeric ὅ, which is often equivalent to ὅτι declarative, as (Il. I. 120.)

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ,
for ye all see this *that* my reward goes elsewhere.

Even ὄφρα is supposed to have originated in ὅ ῥα, after the model of ὅτι ῥα, which occurs.

b. Of the Greek equivalents for *because,* ὅτι is the weakest, διόπερ and διότι περ the strongest. When declarative ὅτι came to be used causally, διά 'on account of' was prefixed, just as we say *in that, for that,* in the sense of *because.* Compare also with διότι the Modern Greek διὰ νά 'in order that', in which διά strengthens a truncated form of ἵνα, exactly as in διότι it strengthens ὅτι.

c. The variety of conjunctional power in ὡς is extraordinary; it answers to

where, in the later Doric; *when,* like our temporal *as, how;*
that, declarative, 'I say *that* &c.'; causal, *seeing that, as;*
that, final, *in order that; that,* consequential, *so that.*

Obs. 2. **Εἰ and its Compounds.** Εἰ was used first of *time,* which explains how some of its compounds acquired a causal meaning:

ἐπεί *quum,* ἐπειδή *quoniam,* εἴ γε *siquidem.*

Curtius supposes that ἐπεί arose from the coalescence of two temporal correlates, thus

εἰ εἶδεν, ἐπεὶ ἔγνω, when he saw, (thereupon) then he knew;

and that the coalescence of the conditional correlates εἰ and ἄν into ἐάν was in like manner due to their quasi-juxta-position in brief colloquial sentences. However this may be, it is noteworthy that none of the compounds in *-αν* are causal, and that all of them can be used only with forms of the Subjunctive Group.

---

* Some recognise in ἵνα an old Instrumental (§. 15. c.); and on that supposition the German damit is its exact equivalent.

Obs. 3. *Μή* = **lest.** *Μή* has this meaning after verbs of *fearing* and *doubting*, a conjunctional use of it which arose out of the adverbial. As, after verbs of *denying* (§. 48. Obs. 4. c.), the thing denied is subjoined in English, but in Greek the denial itself; so after verbs of fearing, the thing feared is subjoined in English, but in Greek the fear itself under the form of a wish, as in French.

δέδοικα μὴ ἔλθῃ, je crains *qu'il ne vienne*,
I fear — let him *not* come, i. e. *lest* he come.

Fears regarding the future are expressed by forms of the Subjunctive Group or of the Optative, according as the verb of fearing itself is in an unaugmented or augmented tense; also sometimes by the future Indicative. Fears regarding the past (§. 40. Obs. 1. a.) are expressed by the Indicative, as (Thuc. III. 53. 2.)

νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν,
but now we are afraid lest we have missed both at once.

Μή with Subjunctive Mood forms answers exactly to *ne* with the present and imperfect of the Latin Subjunctive, as

δέδοικα μὴ ἔλθῃ, vereor *ne* veniat, I fear *lest* he come;
ἐδεδοίκειν μὴ οὐκ ἔλθοι, verebar *ne non* veniret.

Sometimes *ὅτι*, and in Attic poetry *ὅπως*, precedes *μή*, which both proves that the conjunctional force of *μή* was developed out of the adverbial, and affords an exact parallel with the French, as

φοβεῖται . . . ὅτι μὴ πάντα τὰ ἔσχατα πάθῃ,
il craint *qu'* il *ne* subisse toutes les extrémités,
he fears he may suffer the very uttermost.

INTERJECTIONS.

Interjections are indeclinable words thrown in to represent the emotions of the speaker.

§. 60. **Interjections ~ Adverbs.** Interjections are for the most part instinctive cries written down; and the simplest of them are common to all languages. They were classed with adverbs by the ancient Greeks, and were first treated of separately by the Roman grammarians, who invented the name *interjectio*, apparently in contrast to *præpositio*; *ponere* aptly characterising the

use of prepositions as deliberate, *jacere* aptly characterising the use of interjections as impulsive. Attempts have been made to classify interjections according to the emotions they express; but, as it is impossible to define satisfactorily the modifications of *thought* denoted by the Greek particles, so it is impossible to define satisfactorily the varieties of *passion* denoted by the interjections. Often indeed the same interjection refers to opposite passions, **οἴμοι τάλας**, Oh wretched me! **οἴμ' ὡς ἥδομαι**, Oh, how I am delighted!

PART II. SYNTAX OF WORDS.

§. 61. **Concord and Government.** One principle underlies both concord and government, namely that of marking by outward signs inward relations, i. e. in Greek of marking by word-endings the relations which exist among ideas in the mind. Concord includes all constructions in which the substantive, whether subject or object, is the *magistral* word, i. e. gives law to whatever substantives, adjectives, pronouns, verbs belong to it, these parts of speech assuming a termination in as many particulars as possible like that of the magistral substantive. Government again includes all constructions in which the substantive, always *object* in this case, is the *subservient* word, i. e. assumes a form marking its dependence on some other substantive, some adjective, some verb, or some preposition. In Concord, the substantive is, as it were, a syntactical chief, and all his followers wear the same badge as himself: in Government, the substantive appears, as it were, in various conditions of service, and is dressed each time according to the particular function he discharges. Congruity therefore underlies *government* no less than it underlies *concord.* Thus in

ἀπέχομαι οἴνου, I abstain from wine,

ἀπέχομαι is said to *govern* οἴνου in the genitive: in reality, ἀπέχομαι is followed by the genitive because of a *congruity* subsisting between the force of the genitive case-ending, which denotes the relation *from,* and the meaning of ἀπέχομαι, 'I keep myself *from*'.

§. 62. **Apposition.** *a.* The simplest form of apposition is that of noun with noun: to shew that both nouns refer to the same person or thing, they are put in the same case, as

Ἀνδρομέδα τέκνον ἐμόν, Andromeda my child.

b. Apposition however may be predicated; and the verbs used for that purpose, and called therefore *appositive* verbs, may be thus classified:

Substantive verbs, *εἶναι, γίγνεσθαι, ὑπάρχειν, φῦναι, τυγχάνειν, λαγχάνειν, κυρεῖν, πέλεσθαι*, including verbs of *seeming to be*, *φαίνομαι, δοκέω, ἔοικα.*

Verbs of *motion*, as *στείχω, ἥκω*, and *posture*, as *ἵσταμαι, κεῖμαι.*

Passive verbs of *naming* and *deeming*, and the active forms, *κλύω, ἀκούω*, in the sense of 'I am called or considered'.

These all take the same case after as before them, because what follows them refers to the same person or thing as the noun preceding, as

ἔλαχε τειχοποιός, he became by lot superintendent of the walls.
οὐ ψεύστης ἀκούσομαι ἐγώ, *I* shall not be called a liar.

c. The most common exceptions are connected with proper names. Names of places, when mentioned along with their general designation, *city*, *harbour*, &c. often submit to regimen, as (Thuc. IV. 46. 1.)

ἐν τῷ ὄρει τῆς Ἰστώνης, in the mountain of Istone.
So, (Hor. Od. III. 13.) *Fons Bandusiae*, Bandusian spring.

Also, when cited merely as names, when forming a list, and when repeated for the purpose of more minute description, proper names often decline apposition, as

(Herod. I. 199. 17.) *Μύλιττα δὲ καλέουσι Ἀφροδίτην Ἀσσύριοι*, now the Assyrians call Aphrodite Mylitta.

A nominative, whether of a proper name or not, is often found at the beginning of a sentence out of syntactical connection with what follows merely because the writer began his sentence without foreseeing how it would end, as (Xen. An. VII. 6. 37.)

Ὑμεῖς δὲ . . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι;
You then . . . does it now seem to you to be just the time?

If the word placed in apposition to a noun be adjectival in nature, then the concord must be in gender and number, as well as in case (§. 63.).

Obs. **Peculiarities.** *a.* The particle ὡς, *as*, is seldom used to interpret apposition:

ἦκεις μοι σωτῆρ, thou art come (as) my deliverer.
τοὺς φίλους μάρτυρας παρέχω, I adduce my friends (as) witnesses.

b. Ἀνήρ, in apposition with the name of an employment, denotes that that employment is not the temporary occupation, but the profession of the man, as

ἀνὴρ μάντις, a soothsayer by profession:

μάντις alone may denote merely a man who for the time being acts as a soothsayer.

c. Greek syntax allows some appositions which are contrary to English usage, viz. that of definite quantities with the general specification, and of partitives with the total. The latter, i. e. the apposition of a total and its part, technically called the σχῆμα καθ' ὅλον καὶ μέρος, *whole and part schema*, is very common when several partitives refer to the same total:

πρόσοδος ἑξήκοντα τάλαντα, a revenue *of* sixty talents.
ἀκούομεν ὑμᾶς . . . ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις,
we hear that *some of you* are quartered in the houses.
οἰκίαι, αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν,
most of the houses had fallen, and but few remained.

By the same *schema*, a person, generally indicated by a pronoun, and a part of his body are put in apposition by the poets, particularly by Homer, as

(Il. XIV. 218.) τόν ῥά οἱ ἔμβαλε χερσίν, she put it *into her hands*.
(Soph. Phil. 1301.) μέθες με . . . χεῖρα, let go *my hand*.

d. One of the words in apposition is sometimes not formally expressed, but implied in some other word, often in a possessive adjective pronoun, as

Ἀθηναῖος ὢν πόλεως τῆς μεγίστης,
being *a citizen of Athens*, a city the greatest;
τἀμὰ τοῦ δυστήνου κακά, *the* ills *of* unfortunate *me*.

e. Words in apposition to a sentence used without the article, and not itself representing any particular case, are put in the accusative commonly, but sometimes in the nominative, to agree apparently with the most important noun in the sentence, as

Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν,
let us slay Helen, (which would be) a bitter grief to Menelaus.
στέφη μιαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, our garlands are profaned, both a dishonour to the city and an insult to the gods.

f. The substantival τι, 'somewhat', declines all concord in apposition, as (Gal. II. 6.)

ἀπὸ δὲ τῶν δοκούντων εἶναί τι, but of those seeming to be somewhat.

§. 63. Concord of the Adjective with the Noun in Gender, Number, and Case. This concord obtains whether the adjective be used *attributively*, or *appositively*, and that with or without predication. Here are examples of predicative apposition in all the cases, illustrating also the concord of the adjective with its noun, or with a personal pronoun representing its noun:

Οὗτος ὅρος ἐστὶ δικαιοσύνης, *This is the definition* of justice.
ἐδέοντο Κύρου εἶναι προθύμου, they begged *Cyrus to be prompt.*
Λακεδαιμονίοις ἀπεῖπε ναύταις εἶναι,
he forbade *the Lacedæmonians to be sailors.*
Κροῖσος ἐνόμιζεν ἑαυτὸν εἶναι πάντων ὀλβιώτατον,
Croesus thought *himself to be* of all men *the happiest.*

Not unfrequently, the word in an infinitival clause which might be in the genitive or dative through apposition to a word in the principal clause, is found in the accusative through apposition to the understood subject of the infinitive, as

συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους,
it is their interest to be friends rather than enemies.

Obs. 1. **Difficulties.** If one adjective refer to several substantives, then in the attributive formula, unless perspicuity requires its repetition with each, it is placed only with the first, and agrees with it alone, as

τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα λέγω,
I mean the good man and woman.

In the appositive form of attribution (§. 8. b.), the adjective referring to several substantives must be plural; and, if the substantives denote living creatures, especially *persons*, it takes their gender if they have one in common, and, if they have not, prefers the masculine to the feminine, and the feminine to the neuter. If however the substantives denote *things*, the adjective is always neuter if they be of different genders, and neuter preferably even when they are both masculine or both feminine, the *things* being regarded as genderless, as

ἡ μήτηρ καὶ ἡ θυγάτηρ αἱ καλαί, the beautiful mother and daughter;
γυναῖκες καὶ παιδία καθήμεναι, women and children sitting;
ταραχαὶ καὶ στάσεις, ὀλέθρια ταῖς πόλεσιν,
troubles and seditions, (things) ruinous to states.

In the predicative formula, the adjective referring to several substantives is under the same laws as in the appositive formula, with two exceptions, viz. that it may agree only with the substantive nearest it, or only with the substantive of preeminent importance, as

Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μαχαί τε,
for contention is always welcome to thee, and wars, and battles;
τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι,
I say that the good man and woman are happy.

Obs. 2. **Peculiarities.** *a.* In translating *more than, less than*, the adverbs *πλεῖον* or *πλέον*, *μεῖον* or *ἔλαττον*, are generally used in Attic rather than the corresponding adjectives, as

τοξότας πλέον ἢ δισχιλίους, *more* than 200 archers;
Ἅλυν οὐ μεῖον δυοῖν σταδίοιν, H. not *less* than two stadia (broad).

b. Such poetic forms as

ἐμὰ κήδεα θύμου, the woes of my heart,

are explained by considering *κήδεα θύμου* as forming a complex idea, *heart-woes*.

c. The adjective is said to be used *proleptically*, when it denotes, not a quality already predicable of the substantive, but one which will become so, when the operation denoted by an accompanying verb has been completed, as (Aesch. Ag. 1247.)

εὔφημον . . . κοίμησον στόμα, stop your propitious mouth;
but the mouth is not propitious, till it has become silent.

Obs. 3. **Exceptions.** *a.* In gender. Besides the instances accounted for by the *usus ethicus* (§§. 6. d. 10. Obs. 1.), and those which grammarians ascribe in desperation to poetic license or to carelessness (Jelf. §. 390. 1. c. Obs.), the exceptions are twofold, one set due to the gradual decay of *dual* forms, the other accountable by the *sense-schema* (*σχῆμα κατὰ σύνεσιν*).

The masculine dual of the article, of *αὐτός*, *οὗτος*, *ἐμός*, *μόνος*, *ἀμφότεροι*, *μάταιος*, *ἄξιος*, and of participles, is often found with feminine nouns, as (Plato)

τούτω τὼ τέχνα, these two arts;
δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε,
there are two governing and leading ideas.

The substitution of masculine forms for feminine ones was the first stage in the gradual decay of the dual number; so that the above discords are merely apparent. The inferior power of feminine forms to assert themselves appears in the great number of adjectives ending in *-ος -ος -ον*, and in those, like *αἰώνιος*, which fluctuate between *-ος -ος -ον* and *-ος -α -ον*.

The sense-schema accounts for all those discords in which the adjective or participle takes its gender not from what is said, but from what is meant, as

φίλε τέκνον, dear boy; *κουφὸν ἡ νεότης*, youth is a giddy thing; *τὰ τέλη καταβάντας*, the magistrates having gone down; *ἀσθενέστερον γυνὴ ἀνδρὸς*, woman is a frailer thing than man.

This *thing*-notion accounts for the neuters *ἀμφότερον ἀμφότερα, οὐδέτερον οὐδέτερα*, in such examples as (Plat. Rep. I. 349.)

ἔστι δέ γε, ἔφην, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ δίκαιος οὐδέτερα, at that rate, said I, the unjust man is both wise and good, the just man *neither*.

Under the sense-schema also come the few instances in which not the gender of the word actually used is followed, but the gender of a synonymous word which, in the writer's mind, was representing the one actually used, as (Eur. Tro. 535.)

πᾶσα δὲ γέννα Φρυγῶν . . . ὡρμάθη . . . δώσων κ. τ. λ. the whole generation of Phrygians rushed to offer &c.

The masculine *δώσων* was written, because the masculine *λαός* had in the mind taken the place of the feminine *γέννα*. In cases of this sort, there is always a considerable distance between the noun and the word that should have agreed with it.

b. In number. Here again, the gradual decay of the dual appears in the use of plural adjectives, and still more frequently of plural participles with dual nouns and pronouns, also of plural nouns with dual words, as

ὄσσε φαεινά, brilliant eyes; *ἔχω δύο ἄνδρας*, I have two men; *ἐγελασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους*, accordingly both laughed as they looked at one another.

The sense-schema accounts for the apparent discord of number where the *thing*-notion is introduced, and in the case of collective nouns, as

οἱ παῖδές εἰσιν ἀνιαρόν, boys are a bore;
ἡ δὲ βουλὴ . . . οὐκ ἀγνοοῦντες, and the senate, not ignorant;
κραυγὴ ἦν τοῦ στρατεύματος διακελευομένων, there arose a noise of the soldiers encouraging one another.

c. In case. Anacoloutha due to the circumstance that a writer begins a sentence often without knowing how it is to end, and consequently sometimes ends it in a way grammatically inconsistent with the beginning, illustrate nothing but human imperfection. Such is (Xen. Cyr. VII. 5. 37.)

ἐπιθυμῶν ὁ Κῦρος . . . ἔδοξεν αὐτῷ, to Cyrus desiring . . . it seemed good.

But many instances of the same inconsistency are covered by the sense-schema, as (Soph. El. 479.)

ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων, confidence steals upon me as I listen to sweetly breathing dreams; *δοκεῖ μοι ὁρῶν = ἡγοῦμαι ὁρῶν*, it seems to me, when I see.

The sense-schema also, if *sense* include feeling as well as thought, seconded by euphony, accounts for the attraction, in wishes, of the adjective from the nominative into the vocative case, as in the Latin *Macte virtute esto;*

(Theoc. XVII. 66.) ὄλβιε κῶρε γένοιο, may'st be happy, boy!

This Vocative excepted, all anacoloutha in respect of case are in favour of the Nominative (the subject-case), and the Accusative (the object-case); which points to a broad fact in the history of languages. As a language passes from the synthetic to the analytic state, these two cases always survive the others; and so necessary is the distinction between subject and object, that, in the languages of southern Europe, which are even more analytic, so far as cases are concerned, than English, there are yet separate forms for the nominative and accusative of the personal pronouns.

§. 64. **Genitive Absolute.** A noun and participle whose case depends on no other word in the sentence are in Greek put in the genitive,* then called *absolute,* because it is unconnected syntactically with the rest of the sentence. The participle in the genitive absolute can express the same variety of circumstances as participles in agreement with the subject or object of a verb (§. 46. c.); and, because this construction always implies a clause, the predicative formula (§. 9. Obs. 2.) must be used when the article accompanies the noun. Thus, not τοῦ γελῶντος παιδός, 'the laughing child', but

τοῦ παιδὸς γελῶντος, or γελῶντος τοῦ παιδός,
the child laughing, i. e. when, because, if, though the child is laughing;
κατέδαρθε πάνυ πολύ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν,
he slept a great while, as the nights were long.

Noteworthy is the use of ὡς with the genitive absolute for ὅτι with the Indicative, as (Xen. An. I. 3. 6.)

ὡς ἐμοῦ ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε· *that I go* wherever you do, be well assured.

This use of the genitive absolute almost always precedes the principal verb, and is far more frequent with *verba*

* So in a few German phrases:

stehenden Fußes; Ihr zogt unverrichteter Sache ab;
unverdienter Dinge; er ward verdientermaßen geehrt:
er ging eilenden Schrittes; er ritt verhängten Zügels.

sentiendi, as εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, than with *verba declarandi*, as λέγειν.

Obs. 1. **Peculiarities.** The Greek genitive absolute differs from the Latin ablative absolute in the following respects:

a. The noun is sometimes omitted, but only when it can be easily supplied from the context, or when, if the participial were changed into the indicative construction, the subject would not, or at least need not be expressed (§. 65. Obs. 1. b.), as

προϊόντων, as they advanced; σαλπίζοντος, the trumpeter trumpeting.

b. Except with ἑκών and ἄκων, which, from their outward resemblance to participles, were construed as such, the participle of the substantive verb is hardly ever omitted, as in Latin it necessarily always is: hence

σοῦ παιδὸς ὄντος, *te puero*, you being a child;
ἐμοῦ ἑκόντος, *me volente; ἐμοῦ ἄκοντος, me invito.*

c. In consequence of the Greek verb possessing active participles of past time, the absolute construction is less frequently employed than in Latin: thus

Cyrus, *Croeso victo*, Lydos sibi subjecit;
Ὁ Κῦρος, τὸν Κροῖσον νικήσας, κατεστρέψατο τοὺς Λυδούς· Cyrus conquered Croesus, and subjugated the Lydians.

d. Unlike the Latin ablative absolute, the Greek genitive absolute is found in anacolouthon, referring to the subject of a finite verb in another clause, as

ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει·
speaking thus, he seemed to A. to say something worth while.

But this license is not to be imitated.

Obs. 2. **Other Cases taken Absolutely.** *a.* Some instances of the Nominative absolute are accounted for by the sense-schema, as (Thuc. IV. 23. 2.)

καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν . . τὴν νῆσον περιπλέοντες, and the war at Pylos was vigorously carried on by both, the Athenians on the one hand sailing round the island;

where ὑπ' ἀμφοτέρων ἐπολεμεῖτο = ἀμφότεροι ἐπολέμουν. Others are examples of colloquial inaccuracy invading written composition, as (Aristoph. Pac. 934.)

ἵν', ἐν τῇ ἐκκλησίᾳ ὡς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγωσι κ. τ. λ. in order that, *if any one* make a speech in the assembly to the effect that we ought to go to war, the audience may through fear say &c.

b. The dative absolute, which is not common, though more so than the nominative absolute, is accounted for by the *circumstantial* character of the dative case (§. 15.). It expresses the time or some attendant circumstance of an action, as

τελευτῶντι τῷ ἐνιαυτῷ, at the end of the year;
Κῦρος ἐξελαύνει συντεταγμένῳ τῷ στρατεύματι παντί, Cyrus marches with his whole army drawn up in order.

The dative absolute must not be confounded with the *dativus ethicus* (§. 15. Obs.) accompanied by a participle as it often is in Ionic, as (Herod. IX. 10.)

θυομένῳ οἱ ἐπὶ τῷ Πέρσῃ, ὁ ἥλιος ἀμαυρώθη· whilst he was sacrificing against the Persians, the sun was darkened.

c. The accusative absolute is frequent in the neuter gender, and is the only case absolute of impersonal verbs:

ταῦτα δὲ γενόμενα, and these things having taken place;
κυρωθὲν δὲ οὐδέν, and nothing having been determined;
δόξαν ταῦτα, δόξαντα ταῦτα, these things having been decreed;
παρόν, παρέχον, there being an opportunity; *ἐξόν*, it being lawful;
αἰσχρὸν ὄν, it being base; *ἀδύνατον ὄν*, it being impossible;
εἰρημένον, it having been said; *δέον*, it being necessary.

When it is considered that the accusative absolute seldom occurs but in the neuter gender; that the subject, when the participle has one, is of the most general kind; and that this construction occurs only in Herodotus and the Attic writers, not at all in the more ancient, it seems allowable to regard it as an instance of that tendency to indeclinability which appears in the coincidence in form of the nom. accus. and voc. cases neuter, and is one feature in the transition of a language from the synthetic to the analytic state.

d. Noteworthy is the accusative absolute introduced by subjective *ὡς* (§. 46. c. *cause*), equivalent here to *ὡς νομίζων, ὡς νομίζοντες*, a common construction in the masculine and feminine as well as in the neuter, as (Xen. Cyr. I. 3.)

Οἱ δὲ πολέμιοι, . . . ὡς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προσορμήσαντας, But the enemy, *thinking they* (their adversaries) *would cease* from the pursuit, when they (their adversaries) saw them advancing.

§. 65. Concord of the Finite Verb with its Nominative in Number and Person. This rule did not become supreme in Greek till about B. C. 300, when, in consequence of the Macedonian conquests, the *κοινὴ διάλεκτος* was formed. In the most ancient Greek, as in

old English, the singular verb is often found with a plural nominative.

a. When the plural subject of the singular verb is masculine or feminine, this is called the *Bœotian* or *Pindaric schema*, because, though found in Homer, Hesiod, and Herodotus, it is still more common in Pindar, as (Pind. Pyth. X. 71.)

ἐν δ' ἀγαθοῖσι κεῖται πατρώϊαι κεδναὶ πολίων κυβερνάσιες,
for in good men lies the paternal and watchful government of states.

Sometimes even modern English approximates to this idiom, as (Herod. VII. 34.)

ἔστι δ' ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον,
now it is seven stadii from Abydos to the opposite side.

In Attic, masculine and feminine plurals are scarcely found with any singular verb except the forms ἔστιν and ἦν beginning a sentence, as (Plat. Rep. 463. A.)

ἔστι μέν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες καὶ δῆμος;
are there mayhap in other cities also rulers and a public?
ἔστιν οἳ = *sunt* qui; *il est* cent hommes, *there are* a hundred men.

b. When a neuter plural is found with a singular verb, the construction is called the *Attic schema* because, though found in Homer and other ancient writers, this was the established rule in the Attic dialect, obtruding itself even where it had no logical justification. Neuters commonly denote *things;* and, in relation to things, plurality is apt to be confounded with quantity or *mass,* which is singular.

κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει,
for the gifts of a bad man bring no help.

But when the neuter plural denotes persons, or even things the plurality of which is important, the verb is generally plural even in Attic, as

τὰ μειράκια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους,
the boys in their talk make mention of Socrates;
ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά, but there were many obvious marks of horses and men retreating.

But there is no logical justification for the plural neuter, instead of the singular neuter, of verbals in -τός and -τέος, and of some other adjectives when used impersonally, as

τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῷ,
it is impossible even for the deity to escape fixed fate.
δῆλά ἐστιν, ὅτι δεῖ ἕνα γέ τινα ἡμῶν βασιλέα γενέσθαι,
it is plain that at least some one of us must be king.

In these last examples, the singular would be equally good Attic as the plural.

Obs. 1. **Omission of the Verb, or of its Nominative.** *a.* The substantive verb is the only one frequently omitted (§. 9. Obs. 1. c.). A verb of *doing* seems to be omitted after *οὐδὲν ἄλλο ἢ* in such phrases as

οὐδὲν ἄλλο ἢ παίζουσιν, nihil aliud quam ludunt.

The license of omission is much greater in proverbs, frequent use enabling the mind to supply the verb, as

ἡ ἅμαξα τὸν βοῦν, i. e. *ἡ ἅμαξα ἕπφέρει τὸν βοῦν*,
as we say 'putting the cart before the horse';

γλαῦκ' εἰς Ἀθήνας, i. e. *ἄγε γλαῦκ' εἰς Ἀθήνας*,
as we say 'carrying salt to Dysart', or 'coals to Newcastle'. So in *εἰς κόρακας*, as we say 'go to the dogs'; and in short curses, prayers, exhortations, and prohibitions.

b. The unemphatic personal pronouns are omitted in this concord (§. 24. b.); sometimes also the indefinite *τίς*, as

ἡδὺ τὸ οἴεσθαι τευξεσθαι ὧν ἐφίεται,
it is pleasing to think *one* is going to get what *one* desires.

The verbs called impersonal have generally for their nominative an infinitive or infinitival clause (§. 6. Obs. 1. b.). Impersonals relating to the operations of nature were originally personal verbs with a subject expressed, as

ὗει, it rains, i. e. *Ζεὺς ὗει*, Jupiter rains.

Some impersonals are said to have acquired in this way their ultimate meaning, as

(*ὁ θεὸς*) *χρῇ*, the deity answers by an oracle; hence, *it behoves*.

In other impersonals still, the subject must be evolved from the verb itself, as

ἐσάλπιγξεν, he, i. e. the trumpeter trumpeted.

So, with the aid of the copula,

ἐνδεῖ μοι χρημάτων, i. e. *ἔστι μοι ἔνδεια χρημάτων*· } I am in want of money;

μεταμέλει μοι τούτων, i. e. *γίγνεταί μοι μετάμελος τούτων*· } I repent me of this;

for, although in *language* a verb may stand without a nominative, in *thought* there is no such thing as predication without a subject.

Obs. 2. **Difficulties.** *a.* Collective nouns in the singular are found with the plural by the sense-schema (§. 63. Obs. 3. b.), as

Ἀθηναίων τὸ πλῆθος οἴονται Ἵππαρχον ἀποθανεῖν,
the mass of the Athenians *think* Hipparchus is dead.

Safe guidance is here supplied by English usage, according to which, if what is predicated of the collective noun be true of the whole without being true of each individual, the verb is singular; but, if what is predicated be true of the whole by being true of each, the verb is plural. In Greek however, as in all languages where singular and plural endings are well-distinguished, this concord of sense, which addresses the mind, is often disregarded in favour of a concord in form which addresses the ear.

b. When the verb is appositive (§. 62. b.), and the predicate is a substantive or a word used substantively, the verb stands close by the predicate, and conforms to it, as

(Plat. Men. 91. c.) *οὗτοί γε (οἱ σοφισταὶ) φανερά ἐστι λώβη τε καὶ διαφθορὰ τῶν συγγιγνομένων,* these sophists are an evident pest and ruin to those who consort with them.
(Thuc. IV. 102. 3.) *χωρίον, ὅπερ πρότερον Ἐννέα Ὁδοὶ ἐκαλοῦντο,* a place which was formerly called Nine Ways.

c. If there be several nominatives connected by copulatives, the verb is generally plural, unless they be neuters, in which case the verb is singular by the Attic schema: if they be two making a pair, the verb must be dual. When the nominatives differ in person, the verb prefers the first person to the second, and the second to the third, as

τὴν τέχνην ταύτην ἐγώ τε καὶ ὁ πατὴρ ἀσκοῦμεν,
I and my father practise this craft.

Sometimes however, the verb agrees in both number and person with the subject nearest it, particularly when the verb stands at the beginning or end of a sentence, as

ἐνίκων οὗτοι οἱ ξένοι, καὶ ἡμεῖς μετ' αὐτῶν,
these strangers conquered, and we with them.
κατὰ φύσιν γὰρ σάρκες καὶ νεῦρα ἐξ αἵματος γίγνεται,
for naturally flesh and sinews are formed of blood.

And, in any situation, the verb may be singular when that one of all the nominatives to which the others are subordinate in sense is singular, as

Βασιλεὺς, καὶ οἱ σὺν αὐτῷ, διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· the (Persian) King and those with him burst, in the course of their pursuit, into the camp of Cyrus.

Note, on the other hand,

Δημοσθένης μετὰ τῶν ξυστρατιωτῶν σπένδονται Μαντινεῦσιν, D. and his fellow-generals make a truce with the Mantineans;

where the verb conforms, by the sense-schema, to the number of the real nominative, viz. *Δημοσθένης μετὰ τῶν ξυστρατιωτῶν*.

d. When several singular nominatives are connected disjunctively, if the assertion can be true of only one of the subjects at a time, the verb must be singular, as,

ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, either this man or that says the truth.

But, when the assertion is true of all the subjects at the same time, the verb is plural, as (Eur. Alc. 360.)

καί μ' οὔθ' ὁ Πλούτωνος κύων, οὔθ' οὐχὶ πώκη ψυχοπομπὸς ἂν γέφων ἔσχον, and neither Pluto's dog, nor the aged spirit-guide at the oar should have prevented me.

The French make a similar distinction in the use of *ni l'un ni l'autre;*

ni l'un ni l'autre n'*obtiendra* le prix,
neither the one nor the other will get the prize;
j'ai lu vos deux discours; ni l'un ni l'autre ne *sont* bons:
I have read your two speeches; neither the one nor the other is good.

When the nominatives so connected are of different numbers, the verb agrees with that which is nearest it. When two nominatives are connected by the comparative *ἤ*, the verb agrees in every respect with the nearer of the two, as (Plat. Theaet.)

τῶν κοινῶν τι ἄρα διενοούμην ὧν οὐδὲν σὺ μᾶλλον ἢ τις ἄλλος ἔχει, I meant then some one of those common things in which thou hast no more share than any other.

e. A dual nominative is often found with a plural verb; and sometimes, when the dual nominative is neuter, with a singular verb by the Attic schema (§. 65. b.). Much more rarely, a dual verb is found with a plural nominative. In Homer, the two numbers are even in the same sentence used of the same subject, as (Il. VIII. 279.)

μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον,
no longer, dear children, keep warring and fighting.

f. When a distributive in the singular stands in apposition to a plural subject expressed or understood, the verb is commonly plural, as *ἔμενον ἐν τῇ ἑαυτοῦ τάξει ἕκαστος, in suo quisque ordine manserunt.* This is again (§. 62. Obs. c.) the *whole and part schema*, which covers a number of discords in both number and person, as

καὶ μή τι κότῳ ἀγάσεσθε ἕκαστος, and be not angry each of you;
χώρει δεῦρο πᾶς ὑπηρέτης, come hither every servant;
οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει,
these say, O Clearchus, one one thing, another another.

§. 66. **Accusative with Infinitive.** *a.* As the subject of a finite verb is expressed in the nominative, so that of the Infinitive is expressed in the accusative; and hereby arises the Infinitival clause (§. 1. Obs. 5.). Though this dictum of grammarians covers most of the facts, and may not be ignored, nevertheless, since the Infinitive was originally a case (§. 45. a.), the Accusative could not originally have been its subject. On the contrary, the Accusative before the Infinitive was originally either the direct object of the preceding transitive verb, exactly as in the English phrases, 'Let me hear you sing', 'I bid you go;' or then, if the preceding verb were intransitive or passive, the descriptive accusative* (§. 16. d.). Though grammarians framed their rule in ignorance of the etymology of Infinitives, it was yet suggested to them by the actual phenomena of the language; accordingly, under either view the same meaning is obtained, as

ἐλπίς ἐστι πάντας καλῶς ἔχειν, there is hope *as to all* of well-being;
ἐλπίς ἐστι πάντας καλῶς ἔχειν, there is hope *that all* are well.

The etymologically correct explanation, however, covers a greater number of facts.

b. It is an exception to the dictum of grammarians that, when the subject of the Infinitive is also the object of a principal verb governing the genitive or the dative, it makes no separate appearance as subject:

δέομαι σοῦ ἐλθεῖν, I beg you to come;
ἐπιτρέπω σοι ποιεῖν ὅ,τι ἂν βούλῃ,
I beg you to do whatever you like.

Some verbs governing the dative of a person are indeed found with the Accusative and Infinitive (§. 73. Obs. e.); but, under this difference of construction there generally lies a difference of meaning also, at any rate

---

* How firmly established was the descriptive accusative in Greek appears in the following (Aristoph. Nub. 113.):

τοὺς κριτάς, ἃ κερδαίνουσι βουλόμεσθ' ὑμῖν φράσαι·
as for the judges, what they gain, we want to tell you.

of view (§. 74. Obs. c.), which points to the Accusative as still the object of the principal verb. Thus

λέγω σοι χαίρειν, dico *tibi* 'vale', I say *to you* farewell;
λέγω σε χαίρειν, jubeo *te* valere, I bid *you* farewell.

In other examples, the difference is one also between old and new, as

(Homeric) *κελεύω σοι τοῦτο ποιῆσαι*, I enjoin *upon you* to do this;
(Homeric & Attic) *κελεύω σε τοῦτο ποιῆσαι*, jubeo *te* hoc facere.

After verbs signifying *ask*, *command*, *advise*, and *strive*, the Accusative is distinctly their object, and the following Infinitive is equivalent to *ut* with the Latin Subjunctive, as

ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις,
proposui *ut* quam celerrime legati *proficiscerentur*,
I tabled a motion ordering the ambassadors *to sail away* at once.

c. Another exception to the dictum of grammarians is that, when the subject of the principal verb is also the subject of the Infinitive, it stands for both, and words in apposition to the subject of the Infinitive are put in the nominative, agreeing with the subject of the principal verb, as

ὁμολογῶ ἀδικῆσαι, I confess I did wrong;
ἐνομίζομεν ἄξιοι εἶναι, we thought we were worthy.

Historically, there is no omission of the Accusative in these examples: historically, the Accusative never was there; and the former example admits of an English translation which represents the original aspect of the words, viz. 'I confess *to have done wrong*'. This usage, which markedly distinguishes Greek from Latin, obtains in prepositional phrases, and is not barred even by the intervention of *ὥστε*, as

Ὁ δεῖνα, διὰ τὸ φιλομαθὴς εἶναι, ἐκ τοῦ χαλεπὸς εἶναι, τῷ δοῦλος εἶναι, Such a one, because he was fond of learning, from being ill-tempered, by being a slave, &c.
(Thuc. I. 12. 1.) *ἡ Ἑλλὰς ἔτι μετανίστατό τε καὶ κατῳκίζετο, ὥστε μὴ, ἡσυχάσασα, αὐξηθῆναι*· Greece was still in a migratory condition seeking new settlements, so that it did not prosper *through repose*.

ἔφη δανεῖσαι τὸν πατέρα Ἀντιμάχῳ, καὶ οὐκ αὐτὸς λαβεῖν, he said his father had lent to Antimachus, and that *he himself* had received nothing.

Obs. **Variations.** Owing to the ever-increasing prevalence of directly transitive verbs, and consequently of an Accusative before the Infinitive, participles really in apposition to a genitive or dative depending on the principal verb, are often not formally so, but appear in the Accusative, as

(Lys. 10. 31.) ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους ὅτι κ. τ. λ. I pray you to give sentence against Theomnestes, remembering &c.

(Herod. III. 36. 23.) ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτεῖναι, he charged the attendants to take and kill him.

Sometimes again, but very rarely, the dative required by the principal verb appears in the participle, even when in the noun or pronoun it had yielded to the accusative, as (Soph. Oed. R. 350.)

ἐννέπω σὲ τῷ κηρύγματι ἐμμένειν . . . ὡς ὄντι γῆς μιάστορι, I charge thee to abide by the proclamation . . . land's polluter as thou art.

§. 67. **Concord of the Relative with its Antecedent in Gender, Number, and Person.** *a.* The relative construction is in effect attributive, being equivalent to an adjective or participle in concord with the antecedent, as

πάντες { ὅσοι τῆς ἀνθρωπίνης φύσεως μετέχουσι / οἱ τῆς ἀνθρωπίνης φύσεως μετέχοντες } σφάλλονται, all *who have,* all *having* part in human nature err.

When there are several antecedents, the relative is subject to the same laws as the adjective referring to several substantives in the *appositive* formula (§. 63. Obs. 1.). Most of the so-called exceptions to the rule are explicable by the sense-schema, as when a singular antecedent denoting a typical individual, and thereby a whole class, has a plural relative, in other words when ὅς = οἷος, as

θησαυροποιὸς ἀνὴρ οὗς δὴ ἐπαινεῖ τὸ πλῆθος, a money-making man *such as* of course the multitude praise.

Similarly, the singular ὅστις, or ὃς ἄν may have πάντες for its antecedent, as (Plat. Rep. VIII. 566. D.)

ἀσπάζεται πάντας ᾧ ἂν περιτυγχάνῃ, he salutes all, whomsoever he may meet.

b. When the relative clause contains a substantive in real apposition to the antecedent, the relative, in Greek as in Latin, commonly takes the gender of that substantive, as (Herod. VII. 54. 10.)

Περσικὸν ξίφος τὸν ἀκινάκην καλέουσι,
a Persian sword *which* they call *acinaces*;
φίλου, ὃ μέγιστον ἀγαθόν ἐστιν, οὐ φροντίζουσιν,
of a friend, *which* is the greatest blessing, they reck not.

This usage is due to euphony, which is consulted somewhat by the relative taking its gender from a word in its own clause rather than from a word in the antecedent clause. The only discord in respect of person finds a parallel in German: the relative to an antecedent in the vocative may take a verb in the third person, as (Il. X. 278.)

Διὸς τέκος ἦτε μοι αἰεὶ . . . παρίσταται,
O daughter of Jove who *art* ever *by my side*;

where also the relative may be seen taking the gender not of *τέκος*, but of what *τέκος* means.

Obs. 1. **Attic Attraction.** *a.* In Attic, under conditions mentioned below (*b*), and sometimes even in Homer (Il. V. 265.), the relative is attracted into the case of its antecedent, and all declinable words agreeing with the relative are attracted along with it, as

μέμνησθε τοῦ ὅρκου ὃν ὀμωμόκατε,
μέμνησθε τοῦ ὅρκου οὗ ὀμωμόκατε,
remember the oath *which* you have sworn.

ἃ ὄντα ὑμέτερα ἔχει, or *οἷς οὖσιν ὑμετέροις ἔχει, τούτοις πάντα τἄλλα ἀσφαλῶς κέκτηται· with what things of yours* he has, with these he possesses all the rest securely.

The object of *Attic attraction* is to bind more intimately together the antecedent and the relative clauses, in furtherance of which end a more compact collocation of the words is common, the antecedent itself being put into the relative clause, and the article or demonstrative accompanying it being omitted, as

μέμνησθε οὗ ὀμωμόκατε ὅρκου, remember what oath you have sworn.

The attraction of the relative from an accusative governed by a verb into the genitive or dative of its antecedent, as in the above examples, is common, is indeed the rule. Examples are found also of the attraction of the relative from the nominative and dative; but these are

almost confined to instances of the omitted demonstrative antecedent (§. 67. Obs. 3. b.).

b. Just because the object of *Attic attraction* is to bind antecedent and relative clauses more intimately together, it is admissible only when the relative clause is necessary in thought to the antecedent, i. e. is required to determine the antecedent; not when, the antecedent being determined already, the relative clause merely adds descriptive matter. E. G. In speaking of the Iliad, *Attic attraction* would be inadmissible in 'I have forgotten the first book, which I once learned by heart', but admissible in

I have forgotten the book which I once learned by heart,
ἐπιλέλησμαι ἧς ἐξέμαθόν ποτε ῥαψῳδίας.

Attraction is inadmissible when the relative depends for its own proper case on a different preposition from that which governs the antecedent, or on the same preposition used in a different sense, as in

εἶμι παῤ ἐκείνους παῤ ὧν ἔλαβες τὸ ἀργύριον,
I am going to those from whom you received the money.

Obs. 2. **Inverse Attraction.** This name is given to the attraction of the antecedent into the proper case of the relative, which most frequently happens when the antecedent's own case is the nominative or the accusative, and is paralleled in Latin, as (Lysias p. 649.)

τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ οὐ πλείονος ἀξία ἐστίν,
the property which he left to his son is not worth more.
urbem quam statuo vestra est, the city which I found is yours.

Inverse attraction is illustrated by the oblique cases of *οὐδεὶς ὅστις οὐ* in principal clauses, as

G. *οὐδενὸς ὅτου οὐ καταφρονεῖ*, there is no one but he despises.
D. *οὐδενὶ ὅτῳ οὐκ ἀρέσκει*, there is no one but he pleases.
A. *οὐδένα ὁντινα οὐκ ἀδικεῖ*, there is no one but he wrongs.

In dependent clauses, the same phrase illustrates Attic attraction, as (Xen. Cyr. I. 4. 25.),

οὐδένα ἔφασαν ὁντιν' οὐ δακρύοντ' ἀποστρέφεσθαι,
they said there was not one who did not turn away weeping.

Either way, *οὐδεὶς ὅστις οὐ* = *πάντες* throughout all cases.

Obs. 3. **Omission of the Relative or of the Antecedent.** *a.* The omission of the relative when its clause *determines* the antecedent, so common in English, as 'you have the book (which) I bought', is unknown in Greek. But, when two clauses are connected by a copulative or adversative conjunction, the relative which introduces the first is seldom repeated in the second, even when, were it repeated, its case would have to be changed. Sometimes it is simply omitted, as (Xen. An. III. 2. 5.)

Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ (sc. *ᾧ*) *ἐδώκαμεν καὶ* (sc. *παρ' οὗ*) *ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους κ. τ. λ.* and Ariaeus, whom we wished to make king, and (*to whom*) we gave and (*from whom*) we received pledges that we should not betray each other &c.

Sometimes however, the omitted relative is represented by *αὐτός* (Epic *μίν*) in whatever case the context may require, as (Xen. Cyr. III. 1. 38.).

Ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν, καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; Where now is that man who used to hunt with us, and *whom* you seemed to me greatly to admire?

b. The demonstrative antecedent is frequently omitted, especially when it would stand in the nominative or accusative; and then the Greek relative becomes what in English grammar is called a compound relative, i. e. a relative involving a demonstrative pronoun as its antecedent; e. g. "whom the Lord loveth he chasteneth", where *whom* = *him whom*. So in (Xen. Symp. 4. 47.),

Οἷς γὰρ μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται, for *they who* are most content with what they have are least desirous of other men's goods.

The omission of the demonstrative antecedent appears in the phrase *ἔστιν οἵ* = *ἔνιοι*, 'some', which is declined throughout, and governed in the oblique cases by prepositions as well as verbs, as

N. *ἔστιν οἳ γελῶσιν*, some are laughing;
G. *πλὴν ἔστιν ὧν ἄλλων ἐθνῶν*, except some other nations;
D. *ἔστιν παρ' οἷς ἔθνεσιν*, with some nations;
A. *ἔστιν ἃ ἐδῄωσεν*, some (parts) he ravaged.

Many conjunctional phrases are formed in like manner, as

ἀνθ' ὧν = *ἀντὶ τούτων ἅ* or *ὅτι*, because;
ἐφ' ᾧ, ἐφ' ὥτε, = *ἐπὶ τούτῳ ὥστε*, on condition that.

So *ἀφ' οὗ, ἐξ οὗ, ἄχρι οὗ, εἰς ὅ, ἐν ᾧ*.

When the demonstrative antecedent is omitted, the relative itself may still be attracted*; and it is then that the rare attraction of the re-

* It may aid the English student to enter into Attic attraction, if he consider that, just as the Greek *relative* is attracted into the case of the omitted demonstrative antecedent, so in English the *demonstrative antecedent* may be attracted into the case of the omitted relative. Thus (Coriolanus V. 5.)

"*Him* I accuse
The city-gates by this has entered".

Also (Antony and Cleopatra III. 1.)

"Better leave undone than by our deeds acquire
Too high a fame, when *him* we serve's away".

lative from the nominative and dative (§. 67. Obs. 1. a.) most often occurs, as (Pl. Phaed. p. 69. a.)

τοῦτο δ' ὅμοιόν ἐστιν ᾧ (for ἐκείνῳ ὅ) νῦν δὴ ἐλέγετο, this is like what (that which) was just now said;

(Xen. Cyr. V. 4. 39.) ἤγετο δὲ καὶ τῶν ἑαυτοῦ, τῶν τε πιστῶν οἷς ἥδετο, καὶ ὧν (for ἐκείνων οἷς) ἠπίστει πολλούς, and he led with him many of his own people, both of the loyal in whom he delighted, and of those whom he distrusted.

c. By the attraction of the relative οἷος into the case of the omitted demonstrative antecedent, a peculiar combination is formed, commonly with the second personal pronoun and a substantive, which is declinable throughout with, more frequently without, the article, as

N. Ὁ οἷος σὺ ἀνὴρ ἀγαθόν, Such a man as you is a blessing;
G. ἔραμαι οἷου σοῦ ἀνδρός, I love such a man as you;
D. χαρίζομαι οἵῳ σοὶ ἀνδρί, I oblige such a man as you;
A. θαυμάζω οἷον σὲ ἄνδρα, I admire such a man as you.

The true nature of this construction appears conspicuously when the personal pronoun is of a different *number* from the rest of the phrase, for it then remains in the nominative, the proper case of οἷος, i. e. the case in which οἷος would be but for its attraction into the case of the omitted demonstrative antecedent, as

N. Οἱ οἷοι σὺ ἄνδρες ἀγαθόν, Such men as you are a blessing;
G. ἔραμαι οἵων σὺ ἀνδρῶν, I love such men as you;
D. χαρίζομαι οἵοις σὺ ἀνδράσιν, I oblige such men as you;
A. θαυμάζω οἵους σὺ ἄνδρας, I admire such men as you.

The analysis of the last example would be θαυμάζω τοιούτους ἄνδρας οἷος σὺ εἶ, and similarly of all the others. Ὅσος and ἡλίκος occur, but much more rarely, in a like formula. The pronoun is not always of the second person, as

τῶν οἵωνπερ αὐτὸς ὄντων, of men like *him*.

And an adjective may take the place of the personal pronoun, as

ὄντος τοῦ πάγου οἷον δεινοτάτου, i. e.
ὄντος τοῦ πάγου τοιούτου οἷός ἐστι δεινότατος,
the frost being (*such as is*) *most terrible*.

In this way no doubt it is that the use of relative words as augmentatives of comparison (§. 23. Obs. a.) arose.

Obs. 4. **Implicit Antecedents.** The antecedent is involved sometimes in a possessive pronoun, sometimes in an adjective, as

(Soph.) τῆς ἐμῆς ἐπεισόδου, ὃν μήτ' ὀκνεῖτε κ. τ. λ.
the approach of *me, whom* neither fear ye &c.

(Thuc.) εἰ δὲ μὲ δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, if I must also say something of womanly character with reference to *those who* will now be in widowhood.

§. 68. **Government of one Substantive by another in the Genitive.** When denoting persons, or things personified, the genitive in this regimen is called *subjective* or *objective* according as it denotes the *subject* i. e. possessor, or the *object* of what is denoted by the principal substantive, as

	Subjective	Objective
ἀπόστασις τῶν Ἀθηναίων,	revolt *of* or *from*	the Athenians;
ἡδοναὶ τέκνων,	pleasures *of* or *in*	children;
ἄλγος ἑταίρων,	grief *of* or *for*	comrades;
φροντὶς παίδων,	anxiety *of* or *for*	children;
ἔχθρα τινός,	enmity *of* or *towards*	any one;
ἀρσένων κράτος,	power *of* or *over*	males.

The context alone determines whether the genitive is to be interpreted as subjective or objective; and, when a mere change of preposition does not suffice to mark it clearly in English, recourse must be had to circumlocution, as

ὁ τῶν πολεμίων φόβος, the fear entertained *by* or *of* the enemy;
ἡ ἀγάπη τοῦ Πατρός, the love cherished *by* or *towards* the Father.

The interpretation of the genitive by *of* is not to be forced; *connexion* is always denoted by this regimen, but in what particular way must be gathered from the context. Hence

ἐπικούρημα τῆς χιόνος, shelter *from* the snow;
*ἐμμονὴ τοῦ κακοῦ**, persistance *in* evil;
τὴν τῆς Αἰτολίας ξυμφοράν, the disaster *in* Aetolia;
ποινὴ Πατρόκλοιο, satisfaction *given* or *taken by* Patroclus, or *taken by another for him*, which last it actually means in Homer.

---

* When a certain construction has been established on natural grounds in a great majority of instances for a particular part of speech, it becomes the construction for that part of speech universally, even where no natural ground for it exists; and conformity to the norm for mere conformity's sake may be called *syntactical attraction*. An example is furnished in *ἐμμονὴ τοῦ κακοῦ*, 'persistance in wickedness', where the syntax is not that required by the meaning and agreeable to the verbal phrase *ἐμμένειν τῷ κακῷ*, but that which the substantival form of *ἐμμονή* suggests.

For the use of the article with nouns in regimen, see §. 8. Obs. To the general practice of representing the omitted governing noun by the article, there is an exception in the following phrases, in which *οἰκία*, or some similar word must be understood to complete the construction:

εἰς Ἅιδου, to Pluto's; *εἰς διδασκάλου*, to the teacher's;
ἐν Ἅιδου, at Pluto's; *εἰς Πλάτωνος*, to Plato's;

as we say 'to Oliver and Boyd's', 'in St. Paul's'.

Obs. 1. **Compound Regimen.** Theoretically, any number of substantives may be combined by means of successive genitives, so as to express one compound idea; but convenience and intelligibility seldom admit of more than three, as

ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία,
the desire for the wisdom of Socrates;
διὰ τὴν τοῦ ἀνέμου ἅπασιν αὐτῶν εἰς τὸ πέλαγος,
because of the wind's drifting them (the wrecks) to sea.

In the former example, one of the two genitives depends on the other; in the latter, both genitives depend on the same principal substantive *ἅπασιν*. Here is an example of four substantives combined, each of the genitives depending on the substantive preceding it: (II. Cor. 4. 4.)

τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,
the light of the gospel of the glory of Christ.

Obs. 2. **Dative with Nouns.** In poetry, and sometimes in prose, the *dativus ethicus*, especially of personal pronouns, is used instead of the genitive, as

ἡ γάρ μοι ψυχή, for *in my case* the soul, for my soul;
(Herod.) *οἵ σφι βόες*, their oxen.

On the other hand, the genitive of a personal pronoun, depending apparently on a substantive, is sometimes found where the *dativus ethicus* might have been expected, as (Plat. Phaed. p. 117. B.)

ἕως ἄν σου βάρος ἐν τοῖς σκέλεσι γένηται,
till weariness come upon *your* limbs.

In both prose and poetry, the *dativus commodi and incommodi* is common, as

τοῖς ἀσθενέσι τροφή, food *for* the infirm;
τοῖς φίλοις βοήθεια, assistance *to* friends.

The genitive would be obscure or ambiguous in the place of these datives, so that here syntactical attraction (§. 68.*) gives way to the need of precision. So markedly different is the force of the dative

from that of the genitive with nouns, that the same principal noun may have both a genitive and a dative depending on it, as

ἡ τοῦ θεοῦ δόσις ὑμῖν, God's gift to you;

ἡ πόλεων ἐπιμιξία πόλεσιν, the intercourse of states with states.

In these examples, as in some of the preceding ones, the dative is due to the *verbal* meaning and associations of the principal substantive. To the same cause the accusative would seem to be due in the following quite exceptional phrase,

οἱ σύμμαχοι τεθνᾶσιν τῷ δέει τοὺς τοιούτους ἀποστόλους, the allies are frightened to death by such ambassadors.

Obs. 3. **Adjectives used substantively.** *a.* Quantitative adjectives in the singular neuter, being practically substantives, also govern the genitive case, as

ἐπὶ πλεῖστον ἀνθρώπων, among the greatest part of mankind;

ἐπὶ μέγα ἐχώρησαν δυνάμεως, they rose to a height of power;

πρὸς τοῦτο καιροῦ, to this point of time;

εἰς τοσοῦτον τύφου, *in tantum superbiae;*

ἀμήχανον εὐδαιμονίας, an inconceivable pitch of happiness.

This usage is almost confined to the accusative case of the adjective: here however is an example of the dative:

ἐν παντὶ κακοῦ εἶναι, to be in all manner of ills.

b. The adjectives *ἥμισυς*, *πολύς*, instead of appearing in the neuter, take the gender of the following noun, as

ὁ ἥμισυς τοῦ ἀριθμοῦ, half the number;

ἡ πολλὴ τῆς Πελοποννήσου, great part of the Peloponnesus.

§. 69. **Adjectives governing the Genitive.*** The kinds of genitive (§. 13.) found with adjectives are the partitive, the privative, the local, the causal and the comparative. Accordingly, the adjectives governing the genitive are

* The question, what case should follow an adjective in Greek, corresponds to the question what preposition should follow it in English: and the English preposition is generally a safe guide to the Greek case, provided the meaning of the adjective be expressed by a neuter form in English. This condition is necessary, because, from the paucity of adjectives proper in English, and the substitution of participles passive for them, the aspect of the adjective in English is often that of a *state produced*, not that of a *quality possessed*, which is the proper adjectival aspect. Thus, if '*experienced in* affairs' be turned into '*having experience of* affairs', the Greek case will be suggested, *ἔμπειρος πραγμάτων*.

a. Partitives. Not only do partitives properly so called govern the genitive plural, also comparatives, superlatives, and numerals; but any adjective which, by limiting the reference of its noun, acquires a partitive force, may assume, and that elegantly, the partitive construction. Compare

οἱ παλαιοὶ ποιηταί ~ οἱ παλαιοὶ τῶν ποιητῶν, the ancient poets;
οἱ χρηστοὶ ἄνθρωποι ~ οἱ χρηστοὶ τῶν ἀνθρώπων, good men.

Under this heading come highly poetic phrases like Horace's *vilia rerum,* as (Soph. Oed. C. 923.)

φωτῶν ἀθλίων ἱκτήρια, wretched suppliant mortals.

b. Privatives, and their opposites. Under this heading, besides almost all adjectives compounded with α privative, are comprehended adjectives denoting *separation* or *participation*, *want* or *plenty*, *failure* or *success,* as

κακῶν ἄγευστος, without experience of misfortune;
οὐδὲν ἀλλότριον ποιῶν τῆς ἑαυτοῦ πατρίδος,
doing nothing alien from, i. e. unfavourable to his country;
μέτοχος ἀρετῆς, having a share of virtue;
πόλις μεστὴ ἐμπόρων, a city full of merchants;
φειδωλὸς χρημάτων, niggard of money;
ἐπιτυχὴς τῶν καιρῶν, suiting the times.

c. Adjectives denoting *local* relations fluctuate between the genitive and dative:

ἀντίστροφος, corresponding, takes either case;
ἀντίος, opposite, prefers genitive;
παραπλήσιος, near, prefers dative;
ἐναντίος, opposite (place), prefers dative;
ἐναντίος, contrary (quality), prefers genitive.

d. Adjectives denoting *mental states* or *activities*, as mindfulness, skill, guilt and the like, including verbals in *-ικός*, the genitive here being that form of the *causal* genitive called the genitive of *concern* (§. 13. Obs. 3. c.), as

ἐπιστήμων τῆς θαλάσσης, acquainted with the sea;
παρασκευαστικὸς τῶν εἰς τὸν πόλεμον,
capable of providing the necessaries of war.

e. Comparatives, including adjectives implying *superiority* or *inferiority*, also *multiples, proportionals,* and ἄξιος, as

νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν,
for young people silence is better than talking;
ἐγκρατὴς ἡδονῶν, superior to pleasures;
περιττὰ τῶν ἀρκούντων, more than enough;
ἄξιος ἐπαίνου, worthy of praise; *δεύτερος οὐδενός*, second to none;
διπλασίοις αὐτῶν μάχονται, they fight with double their own number.

Obs. 1. **Genitive after Comparatives how resolved.** The genitive can be resolved by the conjunction *ἤ* = *quam* (§. 48. Obs. 4. f.), as

ἄνδρας ἀμείνονας ἢ Σκύθας, better men than the Scythians;
τοὐναντίον ἢ τὰ προσδοκούμενα, the contrary of what was expected;
πλεῖστα ἢ ἄλλη πᾶσα χώρα, more than any other country;
διπλήσια νέμονται αὐτῷ ἢ τοῖς ἄλλοις,
his share is double that of the others.

The comparative genitive may always be substituted for *ἤ* with the Nominative or Accusative: it is very rarely found for *ἤ* with the Dative; but here is one example:

πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε,
longer is the time during which I must please those below than those here.

Sometimes after *πλέον, μεῖον, ἔλαττον* (§. 63. Obs. 2. a.), *ἤ* is omitted and these adverbs, like their Latin equivalents, don't affect the syntax at all, as

ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους,
virorum interficiunt non minus quingentos:
they kill no fewer than five hundred of the men.

The resolution of the genitive by *παρά* with the accusative, which is the dominant formula of comparison in Modern Greek, is also found in classic Greek, as (Thuc. I. 23.)

ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα, eclipses of the sun are *more frequent than has been handed down* from antiquity.

Obs. 2. **Illogical Expressions.** *a.* The name *comparatio compendiaria* has been given to such expressions as (Il. XXI. 191.)

κρείσσων δ' αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται,
Jove's race has been made stronger than the river;

where however the comparison is not meant to be between Jove's race and the river, but between the race of *Ζεύς* and the race of *ποταμός*. The illogicality of the expression would be avoided by translating 'stronger than the river's'.

b. Neither are the following very convenient expressions exact in form:

λόγου μείζων, too big for words;
ἐλπίδων κρείσσων, too good to be hoped for;

where the genitive is equivalent to the infinitive with ἢ ὥστε (§. 86. c.), or to the potential with ὡς, as (Herod. III. 14. 42.)

τὰ μὲν οἰκήϊα ἦν μέζω κακὰ ἢ ὥστε* ἀνακλαίειν,
these domestic ills were too great for loud lamentation.
ἔστι γὰρ μείζω τἀκείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι,
their works are greater than that one could recount them.

When, as here, the genitive implies a clause, it is often resolved by ἢ κατά, more rarely by ἢ πρός (*quam pro*) with the accusative, and sometimes by ἢ ἐπί with the dative, as

νεκρὸς μείζων ἢ κατ' ἄνθρωπον, a corpse too big for a man's.

Sometimes an infinitive is added, as (Eur. Med. 675.)

σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη,
sayings requiring more wisdom to understand them than is human.

§. 70. Adjectives governing the Dative. Besides the dative in its general aspect as circumstantial (§. 15.), there are found with adjectives the following kinds of dative, the local, the *dativus ethicus* including the *dativus commodi et incommodi*, and the instrumental. Accordingly, the adjectives governing the dative are those denoting *proximity*, *likeness*, *advantage*, and their contraries, and verbals having a passive sense, chiefly verbals in -τέος, after which the instrumental dative is translated as the dative of the agent (§. 15. c.).

ὅμοροι τοῖς Ἀρμενίοις, bordering with the Armenians;
οἱ πονηροὶ ἀλλήλοις ὅμοιοι, the wicked are like one another;
εὔνους Ἀθηναίοις, favourable to the Athenians;
ποθεινὸς φίλοις, regretted by friends;
ὠφελητέα μοι Ἑλλάς, Greece must be aided by me.

Obs. 1. **Variations.** *a.* Many adjectives denoting *proximity* and *likeness*, compounds with σύν or ὁμοῦ, also ἴσος and κοινός, are sometimes found with the genitive (§. 69. c.).

---

* Kindred to this use of ὥστε, is that of ὥστε μή in the following passage (Soph. Phil. 340.)

οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σὰ . . . ἀλγήματα, ὥστε μὴ τὰ τῶν πέλας στένειν· I think you have troubles enough of your own to deplore, *without* lamenting those of your neighbours.

b. When contraries, i. e. adjectives denoting the contrary of *proximity* &c. imply separation, as many of those compounded with α privative* do, they prefer the genitive, as

ἀμιγεῖς βαρβάρων, unmixed with barbarians.

c. On the other hand, adjectives governing the genitive are also construed with the dative when the notion of advantage or disadvantage is prominent in them, as

ἡ Θάσος τότε Λακεδαιμονίοις μὲν οἰκεία, ἡμῖν δ' ἀλλοτρία ἦν, Thasus was then friendly to the Lacedaemonians, hostile to us.

d. The genitive sometimes found after adjectives of advantage or disadvantage is to be explained by the transition of the adjective into a substantive, as (Herod. II. 74.),

ἱροὶ ὄφιες ἀνθρώπων οὐδαμῶς δηλήμονες,
sacred serpents not at all harmers of men.

e. The instrumental dative is found with adjectives of plenty, as *δασὺς (δένδρων) δένδροις*, thick with trees.

f. The dative of advantage or disadvantage is often resolved into *πρός* or *εἰς* with the accusative, as

χρήσιμος εἰς τὸ λέγειν, useful for discourse;
βλαβερὸν πρὸς οὐσίαν, injurious to one's fortune.

These examples are from Plato; and they are classic steps in the transition of Greek from the synthetic to the analytic state.

---

* Initial α has a threefold function, as follows:
negative (*ἄνευ* without), as *ἀπόλεμος* unwarlike, *ἀναίτιος* guiltless; *ἄκων* unwilling; *ἀμήτωρ* unmotherly.
augmentative (*ἅμα simul*), as *ἅπας* = *σύμπας*, all together;
euphonic, as *ἀσπαίρω* for *σπαίρω* I breathe; *ἄσταχυς* for *στάχυς* ear of corn; *ἀστήρ* (for *στήρ*) star.

Some words possess two meanings according as initial α is negative or augmentative, as *ἀχανής*, 'not gaping' and 'gaping wide'.

Euphonic *e* is prefixed to some English words beginning with *s* impure, as Italian grammarians call *s* followed by a consonant: compare the duplicates

scutcheon escutcheon, special especial, stablish establish.

Euphonic *i* is prefixed to all Italian words beginning with *s* impure when these immediately follow *con, in, per, non;* hence

con istudio, non istate, per isbaglio, non ischerzate.

The euphonic initial vowel in Greek, which is not always α, occurs before other consonantal combinations besides *s* impure, and even before single consonants, as

ὀ-φρύ-ς, (eye)-brow; *ὀδούς* = *ὀ-δοντ-ς*, *dens; ἐ-μέ* = *μέ.*

Obs. 2. **Illogical Expressions.** When ὅμοιος, ἴσος, παραπλήσιος, ὁ αὐτός are used to denote that two entities have the same or a similar thing in common, there is the same illogicality in the use of the dative with them which has been pointed out in the *comparatio compendiaria* (§. 69. Obs. 2. a.), as

ὁμοίαν γνώμην σοὶ ἔχω, I have the same opinion with you,

but literally 'I have an opinion like you', instead of 'like yours'. This illogicality is often avoided by leaving the adjective without regimen, and connecting the two entities by καί, as

ὁμοίαν γνώμην ἔχω καὶ σύ, I have the same opinion as you.

With ἴσος and ὁ αὐτός, especially in Attic prose, ὡς and ὥσπερ are also found, which gives a formula exactly corresponding to our own: τὸ αὐτὸ ὥσπερ, 'the same as.'

§. 71. **The Accusative with Adjectives.** Any adjective may be accompanied by the *descriptive* accusative (§. 16. d.), as

καλὸς τὰ ὄμματα, beautiful-eyed; δεινὸς μάχην, terrible in battle.

Contrary to the Latin idiom, the *quantitative* accusative (§. 16. b.) is not found with adjectives of dimension, *nouns* of dimension being used in Greek instead of adjectives:

τεῖχος δέκα ποδῶν τὸ ὕψος, a wall of ten feet in height.

§. 72. **Verbs governing the Genitive.** The kinds of genitive found with verbs are the same as those found with adjectives (§. 69.); and the verbs governing the genitive correspond to the adjectives governing the same case. They are verbs denoting *participation* or *privation*, under which heading come those denoting *fulness* or *deficiency*, *commencement* or *cessation;* verbs implying *local connexion*, as in *holding by, aiming at, hitting* or *missing;* verbs denoting *mental states* or *activities*, and the *operation of the senses;* and verbs implying *superiority* or *inferiority*, as

ἀμείνονος μοίρας μεταλαμβάνειν, to share a better fate;
φείδεο τῶν νηῶν, spare the ships;
γέμομεν ἐλπίδων, we are full of hopes;

μύθων ἦρχε πατὴρ ἀνδρῶν, the patriarch of heroes began a speech;
οὐ λήξω θρήνων, I shall not cease from lamentations;
τριακοστὸν ἔτος ἐνὸς δέον, *annus undetrigesimus;*
αὔξεται τῶν ἐμῶν χωρίων, grows *on* (lit. *from*) my lands;
στοχάζομαι τοῦ σκοποῦ, I aim at the mark;
τιμῆς τυγχάνειν, to obtain honour;
ἕπου μοι ἐχόμενος τῆς χλαμύδος, follow me holding on by my cloak;
τῶν ὀνομάτων ἐπιλανθάνομαι, I forget the names;
τοῦ συμφέροντος ἐπιμελεῖσθαι, to take care of one's interests;
σχολῆς ἀπολαύομεν, we enjoy leisure;
ἅπτεσθαι τῆς χειρός, to grasp the hand;
διαφέρειν τῶν πολλῶν, to differ from the multitude;
ὑστέρησε τῆς μάχης, he came too late for the battle.

Like the Latin substantive verb, *εἰμί* governs the Genitive of congruity (§. 13. 4. c.).

Obs. **Variations.** *a.* Many verbs of participation are compounds with *μετά* and *σύν*, as *μετέχειν*, *συλλαμβάνειν*. The genitive after them is truly partitive; and accordingly, when *μέρος*, or any word implying *μέρος*, as *ἴσον* (*μέρος*), accompanies such verbs, it is put in the accusative (§. 74.), as (Thuc. VI. 40. 1.),

ἴσον . . . μετασχεῖν, to obtain an equal share;

where *ἴσον* does not represent a whole, part of which is taken; but a part, which is wholly taken. Hence

πλεῖστον μέρος τινὸς μετέχειν, to obtain the greatest share of a thing;
λαγχάνω τι, I get something by lot;
λαγχάνω τινός, I get a share of something by lot.

b. With verbs of fulness, particularly *βρύειν*, as with adjectives of like meaning (§. 70. Obs. 1. e.), the genitive is sometimes replaced by the instrumental dative, as

πλούτῳ κεκορημένος, sated with riches.

c. Verbs of *holding by*, as *λαμβάνομαι*, and its compounds with *ἐπί*, *ἀντί*, *σύν*, also *ἔχομαι* and *ἀντέχομαι*, must not be confounded with directly transitive verbs, signifying *to lay hold of*. These take an accusative of the object seized with a genitive of the part, as

λαβεῖν τινα ζώνης, to seize one by the girdle;
λύκον τῶν ὤτων κρατῶ, I hold a wolf by the ears.

Hence, many consider the genitive after the middles *λαμβάνομαι*, *δράττομαι* &c. to be partitive.

d. Verbs of *aiming at*, *hitting* and *missing*, ought perhaps to be regarded syntactically as manifestations of desire; for when that idea is absent, they take a different construction. Thus, *τυγχάνω*, *ἀπαντῶ*, *ἐγγίζω*, when they mean simply to *meet with* or *approach*

to, without any notion of desire or aim so to do, take, the first the accusative, and the last two the dative. The Latin language acknowledges the connexion between desire and its manifestations by forming words for both from the same root:

havere to wish, *habere* to have; *cupere* to desire, *capere* to take.

The difference between shooting or throwing *at* a thing, and shooting or throwing a thing itself, is marked in Greek by a difference of construction. In the former sense, τοξεύειν and βάλλειν take the genitive; in the latter the accusative.

e. Verbs denoting mental states or activities, particularly verbs of *remembering* and *forgetting*, hesitate between the genitive and accusative, inclining rather to the accusative, where *things*, not persons, are remembered or forgotten. Mental affections have a twofold aspect. *Remembering*, for example, may be regarded as either voluntary or involuntary: in the former case it is an *act* logically requiring the accusative, and in the latter a mental *sensation* appropriately taking the genitive of that *whence* it arises. The double construction of the corresponding verbs in Latin points to the same distinction. When men, in regard to their mental affections, came to consider themselves rather as *acting* than as *acted* on, the accusative began to supplant the genitive. In some instances, this transition can be marked, as in λανθάνομαι, which is uniformly construed with the genitive, while its compound ἐπιλανθάνομαι, differing from it only in being more emphatic, is found with the accusative also. Witness also the varying frequency with which verbs of this class take the accusative: thus ὀρέγεσθαι, ἐπιμαίεσθαι are found with it sometimes; ἐνθυμοῦμαι, στένω, and οἰκτείρω generally. Many verbs of this class, particularly verbs of *caring for*, take περί, and sometimes ὑπέρ, with the genitive.

f. Verbs of *seeing* almost uniformly take the accusative; and regarding verbs of *hearing*, it generally holds that they take the accusative of the sound heard, and the genitive of that which produces it. The reason of this is important. These verbs denote primarily *sensations*, not *acts* of the subject, and in this view naturally take the genitive of the object *whence* the sensation arises. But that which is in some circumstances chiefly a sensation is in others chiefly an act; and this latter aspect, which desiderates the accusatival construction, gained ground in proportion as the Greek mind in general receded from the attitude of *receptivity*, and took up that of *activity* (§. 74. Obs.). Farther, the Greeks distinguished between the perception itself (αἴσθημα), and the object whence it proceeded (τὸ αἰσθητόν), the accusative being the proper case for the former, because it is always cognate with the verb (§. 74. a.), and the genitive for the latter. Now, in regard to *hearing*, this distinction is obvious, for the *sound* that comes from a bell cannot easily be confounded

with the bell itself; but in *seeing,* the *image* of the bell, which alone is received into the mind, cannot be so easily distinguished from the bell itself whence the image comes. This latter distinction in short is scientific, not popular, and therefore of no account in the explanation of language. Hence the almost uniform construction of verbs of *seeing* with the accusative, the popular mind having regarded the thing seen, not as the source of a sensation, but as the object of an act; and hence also the prevailing usage with verbs of *hearing*, that they take the accusative of the sound heard, and the genitive of that which produces it, as

βοὴν ἀκούω, I hear a shouting;
ἀκούω σοῦ βοῶντος, I hear you shouting.

The primitive construction is however found, as (Aristoph. Ach. 306.)

τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, but listen to my truce;

which may be due to a comical personification of the *σπονδαί.* The genitive with verbs of seeing is quite exceptional*, as (Aristoph. Eq. 803.)

ὁ δὲ Δῆμος . . . μὴ καθορᾷ σου, and lest Demus get sight of you.

In regard to verbs of touching, tasting, and smelling, the *αἴσθημα,* that which enters the mind by the sense, is easily distinguished from the *αἰσθητόν*, the object whence it proceeds; and accordingly, the genitive of the *αἰσθητόν* is most common with them, as (Herod. I. 80. 26.)

ὡς ὄσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι,
as soon as the horses scented the camels.

The intransitive ὄζειν takes the genitive always. Pindar joins θιγγάνω and ἅπτεσθαι with the dative, perhaps on account of the juxtaposition with their objects which these verbs imply.

g. The genitive after verbs implying comparison denotes the standard of comparison, not the particular wherein the difference consists, or the measure of difference (§. 15.), which are put in the dative. The particular wherein the difference consists may also be in the accusative with or without *εἰς, κατά,* and when in the dative may take the prepositions *ἐν, ἐπί.* Verbs of *governing,* as *κρατεῖν, τυραννεῖν, δυναστεύειν*, belong to this class, because they imply

* There is thus a beautiful parallel between verbs of *seeing* and *hearing* on the one hand, and verbs of *knowing* and *remembering*, which may be called intellectual seeing and hearing, on the other, in respect of construction. Like verbs of *seeing*, those of *knowing*, *ἐπίστασθαι, εἰδέναι, διανοεῖσθαι, γιγνώσκειν*, are found almost uniformly with the accusative; while those of *remembering*, like those of *hearing*, hesitate between the genitive and accusative, with rather a predilection for the former.

superiority; but a dative is often found with them in poetry, especially with *ἀνάσσειν* in Homer, as (Il. XII. 242.).

ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει,
who rules over all mortals and immortals.

This dative may be local, as if 'who rules among' &c.

§. 73. **Verbs governing the Dative.** The kinds of dative found with verbs are the same as those found with adjectives (§. 70.); and the verbs governing the dative, like the adjectives governing the same case, denote *proximity, likeness, advantage,* or their contraries, to which add most impersonals, as

ὅμοιον ὁμοίῳ αἰεὶ πελάζει, like always draws to like;
ὁμολογῶ σοι, I agree with you; *αὐτῷ προσήκει*, it becomes him;
βοηθεῖτε τοῖς φίλοις, assist your friends.

The *dativus ethicus* (§. 15. Obs.) goes with any verb, and is the kind of dative found with the substantive verb, and with most impersonals, as

νῆες οὐκ εἰσὶν ἡμῖν, *in our case* there are not ships;
naves non sunt nobis, we have not ships;
πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν;
whence have these accusations arisen *in your case*?
i. e. whence have these accusations arisen against you?
ἔξεστί σοι εὐδαίμονι γενέσθαι, you may become happy;
in your case it is allowed to become happy.

The instrumental dative, used even of the *agent* with perfects and pluperfects passive (§. 15. c.), also goes with any verb, and is the kind of dative found with verbs denoting joy and sorrow, in which connexion it is often interpreted by *ἐπί*, as

ἄχθομαι τοῖς γεγενημένοις, I am grieved at what has happened;
ἐπὶ τῇ τοῦ ἀδελφοῦ τύχῃ ἥδεται,
he is delighted with his brother's fortune.

The dative after *χρῶμαι*, 'I use', is probably instrumental, and due to the original meaning of *χράω*, 'I answer', said of the god or oracle; hence *χράομαι*, 'I get an answer' *by means of* the god or oracle. So also *νομίζω* in a kindred sense takes the dative, as (Thuc. II. 38. 1.)

ἀγῶσι μέν γε καὶ θυσίαις διετησίοις νομίζοντες,
celebrating annual games and sacrifices;

where *νομίζοντες* means 'following the custom'.

Obs. **Variations.** *a.* Verbs denoting advantage or disadvantage *strongly* in the way of either *action* or *speech* take the accusative: such verbs are

εὖ λέγω, *εὖ ποιῶ*, *εὐεργετῶ*, *ἀδικῶ*,
κακῶς λέγω, *κακῶς ποιῶ*, *κακουργῶ*, *βλάπτω*.

The verbs *ὠφελῶ*, *ἐνοχλῶ*, *φιλοφρονοῦμαι*, *λυμαίνομαι* hesitate between the dative and the accusative.

b. Even of verbs denoting advantage or disadvantage in the way of *feeling* merely, some are found with the accusative: such are *ἀρέσκω* and *ἀπαρέσκω*. On the other hand, *ἀγαπῶ* and *στέργω*, which usually have the syntax of directly transitive verbs, are found with the dative in the sense of 'being pleased or contented with', as

στέργειν τῇ ἑαυτοῦ τύχῃ, to be pleased with one's own fortune.

c. When the root of a verb denoting advantage implies inferiority, as *ὑπηρετῶ*, 'I serve', but literally 'I am an under-rower', the comparative genitive may be used with that verb.

d. The dative of disadvantage with verbs of *fighting* is often interpreted in Homer by *μετά*, and in prose resolved by *πρός* or *ἐπί* with the accusative. Also, the dative of proximity with verbs of *following* is often interpreted by *σύν*, *μετά*, *ἅμα*.

e. When an impersonal verb is followed by an infinitival clause, the dative depending on the impersonal verb may become an accusative representing the subject of the infinitive, as

ἔξεστί σε εὐδαίμονα γενέσθαι, you may become happy,

the infinitival clause being here the real subject to *ἔξεστι*. This indeed is the usual construction of *δεῖ* and *χρή*. But many impersonal verbs are also used personally: such are *δεῖ*, *δοκεῖ*, and even *μέλει*, as (Il. X. 481.)

μελήσουσιν δέ μοι ἵπποι, but horses shall be my care.

So *δοκῶ* 'I think', as well as *δοκεῖ μοι*, 'me-thinks'.

f. Some verbs, like some adverbs, of proximity (§. 82. Obs. a.), are found with the genitive. Xenophon has

ἐπλησίαζον τῶν ἄκρων, ils s'approchaient *des* sommets.

g. Some verbs governing the dative illustrate the transition from receptivity to activity (§. 72. Obs. e. f.). Thus, *λοιδοροῦμαι* always takes the dative, but the later form (§. 31. Obs. 3. a.) *λοιδορῶ* generally the accusative.

h. Verbs of advantage are often found with the accusative and dative, the accusative being the descriptive (§. 16. d.), or that of the

cognate substantive or equivalent notion, as

ὑπηρετήσω σοι τοῦτο, I shall do you this service;
βοηθεῖν τινι τὰ δίκαια, to assist one in what is fair.

§. 74. **Verbs governing the Accusative.** *a.* All *directly transitive* verbs take the accusative case; and any verb whatever may be followed by the accusative of the cognate substantive or equivalent notion, and by the descriptive accusative, as

τίς πατάσσει θύραν; who knocks at the door? (direct object);
δέμω δόμον, I build a building (cognate substantive);
δέμω ναόν, I build a temple (equivalent notion);
δεινὴν νόσον νοσεῖν, to be dreadfully ill (cognate substantive);
ἀγγελίην ἐλθεῖν, to go a message (equivalent notion);
ἀλγῶ τοὺς πόδας, I have a pain in my feet (descriptive accus.).

The large class of accusatives naming the *result* of the operation denoted by the verb are either of the cognate substantive, or of the equivalent notion.

b. The subject of a dependent verb often appears as object of the principal one, thus

καί μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην =
καί μοι εἰπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην,
and tell me if my son has learned the art.

Curtius considers the accusative before the Infinitive (§. 66.) after *verba declarandi et sentiendi* to have arisen out of this *prolepsis* (§. 81. Obs. a.):

ἤγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν = *ἤγγειλαν τὸν Κῦρον νικῆσαι*, *nuntiaverunt Cyrum vicisse*, they reported that C. had conquered.

Other cases besides the accusative may be used proleptically in like manner, as

καὶ τῶν βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν ἱκανοὶ εἶησαν =
καὶ ἐπεμελεῖτο ὡς πολεμεῖν ἱκανοὶ εἶησαν οἱ βάρβαροι,
and he took care that the barbarians should be fit to wage war.

Obs. **Transitive Verbs.** The rule which says that directly transitive verbs govern the accusative case would be of easy application, if verbs were constantly used in the same way, as intransitive, indirectly transitive, or directly transitive; or, in case of irregularity, if the details of the irregularity corresponded from language to language. But the reverse is the case.

a. In all languages, many transitive verbs are also used intransitively, as *τρέπειν* = *vertere* = tourner = 'turn'; and this is particularly common in English, because the English language has neither a middle voice, nor a convenient reflexive pronoun wherewith to express the middle meaning. On the other hand, intransitive verbs are often used transitively. The poets especially take great liberties in this way, as

χορεύω θεόν, I dance in honour of a god;
τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσιν,
the gods take no pleasure in the death of the pious.

Often indeed the accusative with intransitive verbs is justified either as the descriptive accusative, or as denoting the direct object of an originally intransitive verb which has acquired in a quite intelligible way a directly transitive meaning, as

θαῤῥῶ, I am bold (intransitive), I fear not (transitive);
θαῤῥῶ θάνατον, I am bold in regard to death, i. e. don't fear it.

δορυφορῶ, I am spear-bearer (intrans.), I escort (transitive);
δορυφορῶ τινα, I am or form part of some one's bodyguard.

τίλλομαι, I tear myself, say my hair (intransitive);
τίλλομαί τινα, I bewail some one (transitive).

σοφίζομαι, I play the sophist (intransitive);
σοφίζομαί τινα, I cheat some one (transitive).

Noteworthy it is that, wherever forms of the same verb are divided between the transitive meaning and the intransitive, as in *ἵστημι* and *πράσσω*, the intransitive forms are the more ancient, e. g. *ἔστην* and *πέπραγα* more ancient than *ἔστησα* and *πέπραχα*.

b. The distinction among transitive verbs between the directly transitive and those indirectly so, is still more inconstant. Many Greek constructions which startle the English student appear quite natural to other moderns, the idiom of whose language happens to coincide with the Greek. Thus, that *αἰσθάνομαι*, *μέμνημαι*, and *θαυμάζω* should govern the genitive, appears quite natural to a Frenchman, because he himself says 's'apercevoir *de*', 'se souvenir *de*', 's'étonner *de* quelque chose'; and that *βοηθεῖν*, *ἀρέσκειν*, *πείθεσθαι*, *ἕπεσθαι* should govern the dative appears quite natural to a German, because he himself says 'einem helfen, gefallen, gehorchen, folgen.' The frequency of the indirect regimen in Greek, and the prevalence of the direct in modern languages generally* are due to a difference of mental attitude, receptivity having been the mental attitude of the primitive Greek mind, whereas activity rather is that of the modern. In the

* The direct regimen is characteristic of English especially, witness the following common verbs which take a direct object in English, but in German the dative of a person, as

isolation and leisure of pastoral life, it was natural for man to regard himself chiefly as the subject of impressions, because he really was so; in presence of heaven and earth, and of their majestic phenomena, he realised chiefly his own littleness and weakness. But when, by association and accumulated experience, man came to recognise in himself the sovereign of the world, he gradually learned to regard himself less as the receiver of impressions than as the producer of effects; and this latter aspect has, in the busy modern world, to a large extent supplanted the other. Hence *hearing, remembering, desiring* &c., which were to the primitive Greek mind impressions passing from without inwards, are in our case acts proceeding from within outwards; there is no violence done to nature in either case, and, in both, the syntax of language has conformed to the ἐνδιάθετος λόγος. It is probable too that Christianity, which invigorated man's sense of responsibility, has contributed not a little to the substitution of the modern for the ancient mental attitude. The following examples exhibit the contrast between these mental attitudes:

(Soph. Phil. 646.) ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει,
anything, need and desire of which possess thee particularly,
i. e. whatever you particularly need and desire.
(Soph. Oed. Col. 1142.) βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει,
for no displeasure on this account possesses us,
i. e. we entertain no displeasure on this account.

Anciently the feeling had the man, now the man has the feeling. Accordingly if, as in the case of adjectives (§. 69.*), the English verb, when apparently transitive, be put into a neuter form, the true Greek construction will often naturally appear, as

I desire = I am desirous *of*, I remember = I come in mind *of*,
I assist = I am helpful *to*, I resist = I am opposed *to*.*

---

in Greek and Latin, and the dative preposition *à* in French.
πείθεσθαι, obey, *obéir, obedire*, gehorchen;
συγγινώσκειν, pardon, *pardonner, ignoscere*, verzeihen:
ἐπιτρέπειν, permit, *permettre, permittere*, erlauben;
ἀρέσκειν, please, *plaire, placere*, gefallen;
ἀνθίστασθαι, resist, *résister, resistere*, widerſtehen.
In Milton's time, *obey* was indirectly transitive, like *obéir*.

* Let the student make this experiment with βασιλεύω, στρατηγῶ, ἀλλοτριοῦμαι, πληροῦμαι, γέμω, μετέχω, στέρομαι, ἐπιθυμῶ, ἐπιμελοῦμαι, ἀμελῶ, φροντίζω, ὀλιγωρῶ, μέμνημαι, ἐπιλανθάνομαι, φείδομαι, διαφέρω, καλλιστεύω, which govern the genitive; and with ταυτίζομαι, ὁμοιοῦμαι, ἰσοῦμαι, συμφωνῶ, ὁμογνωμονῶ, μίγνυμαι, ὁμιλῶ, πλησιάζω, ἐννοῶ, βοηθῶ, συμμαχῶ, χρησιμεύω, ἐναντιοῦμαι, πείθομαι, ἀπειθῶ, πιστεύω, ἁρμόζει, πρέπει, which govern the dative.

c. The above views are useful, not as superseding reference to a Lexicon, but as accounting for two facts which meet the student continually, viz. that many verbs, directly transitive in English, are indirectly so in Greek, and that many of the Greek verbs generally construed with the genitive or dative are also sometimes construed with the accusative. The difference of mental attitude accounts for the former, and the *gradual* transition from the attitude of receptivity to that of activity accounts for the latter. Sometimes however a difference of signification will account for the difference of cases, as

προορᾶν τὸν πόλεμον, to foresee the war (§. 72. Obs. f.);
προορᾶν τοῦ πολέμου, to take thought about the war (§. 72.);
προορᾶν τῷ πολέμῳ, to provide for the war (§. 73.).

§. 75. Verbs governing the Accusative and Genitive.* These are verbs of *a*) *filling* and *emptying*; *b*) *separating, excluding, hindering* or *making to cease, freeing*, and *receiving; c*) *wondering at, congratulating, praising, blaming, accusing, prosecuting, condemning,* and *acquitting; d*) *exchanging, buying, selling, valuing,* and *preferring;* the accusative being that of the object emptied, separated, praised, valued, &c., and the genitive denoting the material of which that object is emptied, the whole from which it is separated, the cause on account of which it is praised, the price at which it is valued, &c.

a. *ξεύγη σίτου γεμίσαντες*, having filled waggons with corn;
b. *ἐγώ σε παύσω τοῦ θράσους*, I shall make you cease your boldness;
c. *ἐπαινεῖν τινα τῆς ἀρετῆς*, to praise one for his virtue;
d. *πλείστου τιμᾶν τι*, to value anything very highly.

Obs. **Variations.** As an extreme instance of the syntactical irregularity characteristic of Greek (§. 2. Obs.), the syntactical variations of the deponent *μέμφομαι* are here subjoined according to Liddell and Scott:

Single Regimen	*Double Regimen*
Acc. of the person,	Acc. of the thing + Gen. of the person,
Dat. of the person,	Acc. of the thing + Dat. of the person,
Gen. of the thing.	Gen. of the thing + Dat. of the person.

* No more than two cases are ever really dependent on a verb, because no more than two are ever necessary to complete its meaning; but additional cases may accompany the verb to express accessory circumstances, as

τὴν σοφίαν ἀργυρίου τῷ βουλομένῳ πωλεῖ Ἀθήνησιν, he sells wisdom for money to all comers at Athens.

a. The genitive of the person *from* whom an evil is *warded off* may be turned into the dative of the person benefited by the evil being warded off, and this is generally the case with ἀρήγω and ἀμύνω. The directly transitive notion of warding off an evil is often so far lost in the indirectly transitive one of assisting a person, that these two verbs are frequently found with a single regimen, viz. the dative.

b. The genitive of the person after verbs of *receiving* is generally interpreted by παρά, whether the thing received be a material substance or information.

c. Verbs of *wondering at* are found in single regimen with the genitive, and with the accusative. When only the person wondered at is mentioned, and not also the cause, the person is usually put in the genitive, the cause being often added by a participle in concord, as

θαυμάζω σοῦ λέγοντος τοιαῦτα, I wonder at you saying such things.

When however there is no question of a person, but only of a thing, and that without any specification of the particular quality or circumstance exciting the emotion, the thing is generally in the accusative, as (Xen. Cyr. IV. 2. 28.)

ἐθαύμαζον τὰ δρώμενα, they wondered at the proceedings.

d. Verbs of *accusing* and *condemning*, when they are compounds of κατά, as κατηγορῶ, καταγιγνώσκω, καταδικάζω, κατακρίνω, καταψηφίζομαι, prefer the accusative of the crime or punishment, and the genitive of the person accused &c., as

καταγιγνώσκειν φυγήν τινος, to condemn one to exile.

They are also found, as in Latin, with two accusatives, when the crime is indicated by a neuter pronoun, as

αἰτιᾶσθαί τινα ταῦτα, to accuse any one of these things.

e. The comparative genitive is often interpreted by ἀντί with verbs of *exchanging*, and also with verbs of *requiting* and *avenging*, which, as involving the notion of a *quid pro quo*, come under the same heading. After verbs of *exchanging*, the genitive is often replaced by the accusative with πρός. Verbs of *wagering* take the genitive of the stakes, as

περιδόσθαι τῆς κεφαλῆς, to wager one's head.

§. 76. Verbs governing the Accusative and Dative.

These all involve more or less distinctly the idea of transmission, and take the accusative of the thing transmitted, and the dative of that to which it is transmitted. Such are verbs of *giving, bringing, declaring, promising, enjoining;* of *adapting, opposing,* and *comparing* or *likening*

one thing to another; and of *mixing* one thing with another; as

δῶρα τῷ θεῷ φέρειν, to bring gifts to the god;
σοὶ ἐπιτάττω ὅ,τι ἂν δοκῶ ἀγαθὸν εἶναι,
I enjoin upon you whatever I think excellent;
προσαρμόζειν ἕκαστον ἑκάστῳ, to adapt each to each;
ἐμὲ θεῷ οὐκ εἴκασεν, he did not liken me to a god;
κόπρον τῇ γῇ μιγνύναι, to mix dung with the land.

Obs. **Variations.** Like *circumdo* and *dono* in Latin, *περιβάλλομαι* and *δωρέομαι* have a double construction, as

περιβάλλομαι τεῖχος τῇ πόλει,	or *περιβάλλομαι τὴν πόλιν τείχει*,
circumdo murum urbi,	or *circumdo urbem muro*,
I put a wall round the city,	or I surround the city with a wall.
δωρεῖσθαι τόξον ἑκάστῳ,	or *δωρεῖσθαι ἕκαστον τόξῳ*,
donare arcum cuique,	or *donare quemque arcu*,
to present a bow to each,	or to present each with a bow.

§. 77. **Verbs governing Two Accusatives.** Verbs of *asking, teaching, reminding, persuading, concealing, clothing,* and *stripping* take two accusatives, one of the person, and another of the thing; as

αἰτήσας νέας ἑβδομήκοντα τοὺς Ἀθηναίους,
having asked the Athenians for seventy ships;
τίς σε ἐδίδαξε τὴν στρατηγίαν, who taught you generalship?
ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους,
I shall remind you also of our ancestors' dangers;
ἔπεισε τοῦτο τοὺς Φωκαιέας, he persuaded the Phocæans of this;
μὴ κρύψῃς τὴν θυγατέρα τὸν θάνατον τοῦ ἀνδρός,
don't conceal from your daughter *her husband's* death;
τὴν ἐσθῆτα ἀπέδυσαν αὐτόν, they stripped him of his garment.

Directly transitive verbs of *speaking or doing good or ill* (§. 73. Obs. a.) are found with two accusatives, one of them being that of the cognate substantive or equivalent notion, as

πᾶς τις τὸ γυναικεῖον φῦλον κακὰ πόλλ' ἀγορεύει,
every one says much ill of the female sex.

And any directly transitive verb may have two accusatives by the *σχῆμα καθ' ὅλον καὶ μέρος* (§. 62. Obs. c.). The double accusative after verbs of *dividing* is really a case of apposition, as (Xen. Cyr. VII. 5. 13.)

ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη,
Cyrus divided his army into twelve parts.

Obs. **Variations.** *a.* These are most numerous among verbs of *asking,* under which head come verbs of *praying.* As containing the notions both of entreaty and of need, *δέομαι* is found with a double genitive, as (Herod. I. 59. 23.)

ἐδέετο τοῦ δήμου φυλακῆς τινος,
he requested of the people some guard.

With this exception, the thing asked for is put in the accusative; but the person of whom it is asked is often in the genitive with *παρά.* In the case of a prayer or vow, the sanctioning powers* are always in the genitive, as (Herod. VI. 68. 10.)

ἐγὼ ὦν σὲ μετέρχομαι τῶν θεῶν, I beseech you then by the gods: and this genitive is sometimes interpreted by *πρός, ἀντί,* 'in presence of', also by *ὑπέρ,* 'for the sake of'. Similarly, this last preposition interprets the genitive of him in whose honour a libation is poured out, or a toast drunk, as

(Aristoph. Ach. 985.) *σπεῖσον ἀγαθοῦ δαίμονος,*
pour out a drink-offering to the good Genius;
(Theocr. XIV. 18.) *ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὥτινος ἤθελ' ἕκαστος,* it pleased them to pour out unmixed wine to whomsoever each wished.

b. Verbs of *taking away,* which come under the head of *stripping,* are by no means constant to the rule. Thus *ἀφαιρέω* takes two accusatives only in the middle voice; whereas, in both active and middle, it is found with the accusative and genitive, and also with the accusative and dative.

§. 78. Verbs governing the Genitive and Dative.

These are chiefly *impersonals* implying *concern* or *need,* verbs of *participation* personal and impersonal, *transmissive* verbs with a *partitive* genitive, certain *legal* phrases implying *contention,* and verbs denoting *affections of the mind* in poetry, as

μεταμέλει μοι ἀνοίας, I repent of my folly;
προσήκει μοι τῆς ἀρχῆς, I have to do with the government;
δεῖ μοι χρημάτων, I have need of money.
μέτεστί μοι τῆς λείας, I have a share of the booty;
συναίρομαί τινι τοῦ κινδύνου, I share the danger with some one.

* In the case of a declaration, as by a verb of swearing, or by *αἰσχύνομαι,* the sanctioning powers are in the accusative case, as (Xen. An. II. 3. 22.)

αἰσχύνομαι θεοὺς Κῦρον προδοῦναι,
I am ashamed in presence of the gods to betray Cyrus.

μεταδίδωμι τῷ βουλομένῳ τοῦ ἐν τῇ ἐμῇ ψυχῇ πλούτου,
I impart to whoever will of my soul's wealth.
ἀντιποιοῦμαι τῆς ἀρχῆς τινι,
I contend with some one for the supremacy;
δικάζομαί τινι κλήρου,
I go to law with some one about an inheritance;
ἐπέξειμί τινι φόνου, I accuse some one of murder.
πατρὶ μηνίσας φόνου,
being angry with his father because of the murder;
φθονέω τινί τινος, I bear some one ill will on some account.

§. 79. **Passive Verbs.** *a.* The object of a verb in the active voice becomes its subject in the passive; and this holds in Greek of the indirect object as well as of the direct, i. e. of the genitive and dative as well as of the accusative, as (Pl. Rep. VIII. 551. A.)

ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον, doubtless what is uniformly honoured is cultivated; and what is dishonoured, neglected.
(Thuc. IV. 61. 1.) *οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευόμεθα,* all we, the inhabitants (of Sicily), are being plotted against.

The subjects of *ἀσκεῖται, ἀμελεῖται, ἐπιβουλευόμεθα* here represent the accusative, the genitive, and the dative which these verbs respectively govern in the active voice.

b. When a verb has two objects in the active voice, one or other becomes the subject in the passive voice according to the following principles: 1. The direct object is preferred to the indirect, i. e. the accusative is preferred to the genitive and dative. 2. The personal object is preferred to that of the thing. These two principles modify one another; but the normal results of their joint operation are that, in the case of verbs governing the accusative and genitive in the active voice, the accusative becomes the subject in the passive; in the case of verbs governing the accusative and dative in the active voice, either may, but the dative of the person does more elegantly, become the subject in the passive; and in the case of verbs governing two accusatives in the active voice, the personal accusative becomes the subject in the passive, as

κατηγορεῖταί τινος μηδίζειν,
a charge of Medizing is brought against some one;
οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν,
those of the Athenians entrusted with the watch;
ὁ ἀνὴρ ὑπὸ Λάμπρου μουσικὴν ἐπαιδεύθη,
the man was taught music by Lampros.

Deviations from the above normal results still illustrate the principles on which they depend. Thus *οἱ κατηγορούμενοι* is found as well as *τὰ κατηγορούμενα*, the personal object, though in the genitive, being preferred in the former to that of the thing; and the direct object being preferred in the latter to the indirect.

c. The subject of a verb in the active voice becomes the agent with the passive, and is expressed by the genitive alone in poetry, particularly in Epic poetry; but in prose, this genitive is interpreted by prepositions, particularly by *ὑπό* (§. 13. Obs. 3. b.). The agent is also put in the dative, especially after the perfect and pluperfect tenses (§. 15. c.).

d. Any passive verb may be followed by the dative of the instrument, and by the descriptive accusative, as (Herod. VI. 38.)

πληγέντα τὴν κεφαλὴν πελέκεϊ, struck with an axe on the head.

§. 80. **Verbals in** *-τέος*. *a.* When these are formed from directly transitive verbs, i. e. from verbs governing the accusative, they may be used personally or impersonally; when used personally, they agree with their subject in gender, number, and case; when used impersonally, they stand in the neuter, and what was their subject in the personal construction becomes their direct object, as

ἡ ἀρετὴ ἀσκητέα ἐστίν,
ἀσκητέον ἐστὶ τὴν ἀρετήν,
} virtue must be practised.

b. When derived from indirectly transitive verbs, verbals in *-τέος* are always used impersonally, and govern the cases proper to the verbs from which they are severally derived, as

ἐπιμελητέον ἐστὶ τῶν βοσκημάτων, the cattle must be cared for; *ἐπιχειρητέον ἐστὶ τῷ ἔργῳ*, the work must be undertaken.

c. When derived from verbs which assume a new meaning in the middle voice, and with it a new construction, verbals in *-τέος* take both meanings, and in each meaning the construction corresponding to it, as

πειστέον ἐστὶν αὐτόν, he must be persuaded;
πειστέον ἐστὶν αὐτῷ, he must be obeyed:

because *πείθω τινά* = 'I persuade somebody', and *πείθομαί τινι* = 'I obey somebody'.

d. When derived from intransitive verbs, verbals in *-τέος*, impersonally used of course, are more often plural than singular, as

πολεμητέον ἐστίν, *πολεμητέα ἐστίν*, there must be fighting.

Obs. **Accusative of the Agent.** Usually, the agent after verbals in *-τέος* is put in the dative (§. 70.); but in Attic it is sometimes expressed by the accusative, which is anomalous indeed with respect to grammatical form, but in perfect correspondence to the thought, the force of the verbal being that of *δεῖ* with the accusative and following infinitive, as

(Plat. Gorg. p. 507. D.) *τὸν βουλόμενον . . . εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον*, i. e. *δεῖ τὸν βουλόμενον εὐδαίμονα εἶναι διώκειν καὶ ἀσκεῖν σωφροσύνην*, whoever would be happy must seek after and cultivate moderation.

§. 81. **Dependent Infinitive.** The range of the Infinitive is much wider in Greek than in Latin. Besides the information already given (§§. 6. 45.), the following particulars are important:

a. In Homer, the Infinitive stands as a descriptive accusative after all sorts of adjectives, as

θεῖειν ἀνέμοισιν ὁμοῖοι, like the winds *for running*.*

But in prose, this construction is usual only with ad-

* The translation here of *θεῖειν* as a Dative, and of *εἰπεῖν*, *γνῶναι*, *πρᾶξαι*, in the following examples, as Locatives (§. 45. a.), shows how faithfully the original character of the infinitive can be reproduced in English.

jectives denoting worthiness or fitness, and their contraries, as

Θεμιστοκλῆς ἱκανώτατος ἦν εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι,
Themistocles was most able *in speech*, and *in resolution*, and *in action*.

b. As, with the article, the Greek infinitive represents all the cases of the Latin gerund (§. 6. a. Obs. 1. a.), so, without the article, it denotes purpose, like the Latin first supine after verbs of motion, as (Soph. Oed. Col. 12.)

μανθάνειν ἥκομεν ξένοι πρὸς ἀστῶν,
we strangers are come to learn of (you) citizens.

c. In the above examples, the subject of the infinitive is also the subject of the clause on which it depends: but that need not be, and then the Greek infinitive active may often be translated by the English infinitive passive, corresponding thus both to the Latin second supine, and to the Latin participle in *-dus:*

ὅ τε χρόνος βραχὺς ἀξίως διηγήσασθαι,
and the time is short for (one) worthily to recount;
τὴν πόλιν φυλάττειν αὐτοῖς παρεδώκαμεν,
we gave up to them the city *to be guarded*,
urbem iis tradidimus *custodiendam;*
καλὸς ὁρᾶν, fair to see, or to be seen, *candidum visu;*
θαυμάσιον εἰπεῖν, wonderful to tell, *mirabile dictu;*
παρέχειν ἑαυτὸν ὥσπερ τέμνειν καὶ καίειν ἰατρῷ,
to give one's self up to a physician (for him) to hack and cauterise,
or to give one's self up to be hacked and cauterised by a physician.

In the English of these examples, the subject of the infinitive active is not, whereas the subject of the infinitive passive is the same as that of the verb or adjective on which the infinitive depends.

Hence also it is often indifferent whether the active or the passive infinitive be used in Greek. Thucydides uses *ἄξιος* with the infinitive active in the very same sense in which he uses it with the infinitive passive:

(I. 138. 3.) *μᾶλλον ἑτέρου ἄξιος θαυμάσαι,*
more than any other man worthy to be admired;
(II. 40. 1.) *τὴν πόλιν ἀξίαν εἶναι θαυμάζεσθαι,*
that the city is worthy to be admired.

After adjectives however, the infinitive active is more common than the infinitive passive.*

Obs. **Personal and Impersonal Constructions.** *a.* The subject of an Infinitive depending on a verb impersonally used, which however really has the infinitival clause for its subject (§. 6. Obs. 1. b.), is often made subject to the principal verb, which thus becomes personal; and Curtius accounts for this change by a *prolepsis* (§. 74. b.), thus: *ἠγγέλθη ὅτι ὁ Κῦρος ἐνίκησεν = ἠγγέλθη ὁ Κῦρος ὅτι ἐνίκησεν = ἠγγέλθη ὁ Κῦρος νικῆσαι*, Cyrus was reported to have conquered.

b. The range of this personal construction is much more extensive in Greek than in Latin, where it is chiefly confined to *dicitur* (*λέγεται*) and *videtur* (*δοκεῖ*), and never goes beyond the *verba declarandi et sentiendi*. In Greek, it can be used also with *συμβαίνει* 'it happens', and with *εἰμί* as copula to the adjectives, *δῆλος* manifest, *δίκαιος* right, *ἐπιτήδειος ἐπικαίριος* suitable, *ἐπίδοξος* likely, *ἀναγκαῖος* necessary, as

ἐπίδοξόν ἐστιν ὅτι τὸ αὐτὸ πείσονται,
ἐπίδοξοί εἰσιν ὅτι τὸ αὐτὸ πείσονται,
ἐπίδοξοί εἰσιν τὸ αὐτὸ πείσεσθαι,
they are likely to suffer the same.

But *δῆλος* in the personal construction takes a participle instead of the Infinitive: for example, see §. 22. b.

§. 82. **Government of Adverbs.** *a.* Adverbs derived from adjectives govern the case required by these adjectives, as

βουλεύεσθε ἀξίως τῆς πόλεως, devise counsels worthy of the state; *ὁμολογουμένως τῇ φύσει ζῆν*, to live agreeably to nature.

b. The adverbs of adjuration, *νή* and *ναί*, used only in affirmative sentences, with or without *μά* to strengthen them; and *μά* itself, used with *ναί* and *οὐ*, or, as often in Attic, alone, the context shewing whether the adjuration is affirmative or negative, take the accusative, as

μὰ τὸν Δία, οὐκ ἐρέω, No by Jove, I shall not tell.

c. All other adverbs, except *ἅμα, ἑξῆς, ἐφεξῆς*, which uniformly take the dative, govern the genitive: most of them denote *place*, *time*, or *repetition*, as

* The Greek use of the infinitive in dependence on an adjective is found in Latin poetry: witness in Horace *niveus videri*, and *impiger hostium turmas vexare*.

ποῦ γῆς; *ubi terrarum?* where in the world?
μέχρις οὗ, *ἄχρις οὗ*, *ἕως οὗ*, as far as, until;
πολλάκις τῆς ἡμέρας, many times a day;
λάθρα τῆς πόλεως, unknown to the state.

d. This also is the construction of the idiomatic phrases formed by adverbs with *ἔχω**, *ἥκω*, *κεῖμαι*, and *διάκειμαι*, as

οὐκ οἶδα παιδείας ὅπως ἔχει καὶ δικαιοσύνης,
I don't know how he is in respect of culture and uprightness;
ὡς ποδῶν εἶχον, as fast as they could run;
εὖ ἥκειν χρημάτων, to be well off for money;
ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, in regard to Italy and Sicily, Corcyra lies well for a coasting voyage.

Obs. **Variations.** *a.* The following are sometimes found with the dative, *ἄγχι*, *ἐγγύς*, *σχεδόν*, *ὁμοῦ*, *ἄλις*, as

ἐγγὺς τῆς πόλεως, or *ἐγγὺς τῇ πόλει*, near the city.†

b. Χάριν and *κύκλῳ* (§. 51.) hesitate between the substantival and the prepositional constructions, as

ἐμὴν χάριν, or *ἐμοῦ χάριν*, for my sake;
κύκλῳ δένδρου, or *κύκλῳ δένδρον*, around a tree.

In these instances, and in *δέμας* (poet.), *νόμον* (Plat.), *δίκην*, as in the Latin *instar*, which represents the meaning of the three words last mentioned, the noun is seen passing into the preposition, just as the English participle, in *concerning, regarding, touching*, is seen passing into the preposition.

c. With *ἕνεκα*, the genitive is sometimes not causal, but that of concern, and in this sense it is sometimes combined with *ἀπό*, as

ἕνεκα τῶν ἑτέρων ἄστρων,
so far as the other heavenly bodies are concerned.
(Thuc. VIII. 92.) *ὅσον ἀπὸ βοῆς ἕνεκα*, so far as outcry was concerned.

---

* In Latin, *habere* is used in the sense of *se habere:*
(Hor. Sat. I. 9. 53.) Atqui sic habet, *ἀλλὰ μὴν οὕτως ἔχει*.

† In English, we say 'far *from*', but 'near *to*'; because, in regarding distance as remote, our language contemplates a traveller going *from* a place, whereas, in regarding distance as near, it contemplates a traveller going *towards* a place. In Greek, the construction proper to the relation *from* may be preserved in both cases, as it always is in French, where
'near to' = 'près *de*', and 'far from' = 'loin *de*'.
The Italians use every possible idiom with *presso*,
'presso *della*', 'presso *alla*', 'presso *la* torre',
all meaning simply 'near the tower'.

d. *Πλήν*, as an improper preposition (§. 51.), takes the genitive; as a conjunction, it couples like cases, as

οὐκ ἔστιν ἄλλος πλὴν ἐγώ, it is no other than myself.

§. 83. **Government of Prepositions.** *a.* Prepositions, and even the same preposition in different meanings, govern different cases because of a correspondence between the relations expressed by the prepositions and by the case-endings respectively. In their original local force (§. 51. a.), prepositions take the genitive, dative, or accusative, according as they denote the relation of *whence*, *where*, or *whither* (§. 11. c.). But, when the relations of place are transferred to time and causality (§. 11. b.), the syntax of prepositions expressing these relations becomes manifold and therefore difficult, yet not really more so in Greek than in English.*

b. In a series of substantives, the preposition may be either repeated before every one, or prefixed only to the first: in poetry, however, it is sometimes omitted before the first, and placed before the second, as

(Eur. Hec. 146.) *ἀλλ' ἴθι ναούς, ἴθι πρὸς βωμούς*,
but go to the temples, go to the altars.

---

* Take for instance *by* and *with*, both of which start from the same local idea, viz. proximity, under the aspect of mere juxtaposition in the former, under that of consociation in the latter; it is very instructive to notice where they coincide, and where they differ in their derived applications, as follows:

By means

near,	as I have a cask of wine *by* me;
along,	„ I shall walk *by* the riverside;
on,	„ battles *by* sea and land;
before,	„ *by* this time the sun had risen;
during,	„ *by* the space of forty years;
according to,	„ *by* his own account he acted nobly.

Farther, *by* denotes

the agent,	as the Iliad was written *by* Homer;
the instrument,	„ the cities were destroyed *by* fire;
the manner,	„ he entered *by* force;
distribution,	„ day *by* day, to sell *by* the pound;
adjuration,	„ No! *by* Heaven!

c. In Attic, especially in prose, the preposition before the antecedent is seldom repeated before the relative, as (Xen. Symp. IV. 1.)

ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω, in the time during which I hear you.

d. The eighteen Greek prepositions, classified according to the cases they govern, are

Genitive *ἀπό*, *ἐκ* or *ἐξ*, *ἀντί*, *πρό*. Dative *ἐν*, *σύν*.
Accusative *εἰς*. Dative and Accusative *ἀνά*.
Genitive and Accusative *διά*, *κατά*, *ὑπέρ*.
Gen., Dat. and Acc. *ἀμφί*, *περί*, *ἐπί*, *μετά*, *παρά*, *πρός*, *ὑπό*.

Obs. 1. *Ἀπό* and *ἐκ* or *ἐξ* (Latin ab*, ex). *a.* These are thus distinguished:

ἀπό, from the surface or edge of a thing;
ἐξ, from the interior of a thing, i. e. out of.

Hence, in respect of time, *ἐκ* denotes more immediate sequence, as *ἀπὸ δείπνου*, after supper; *ἐκ δείπνου*, immediately after supper.

The *from* of connexion as well as that of separation (§. 12.) can be expressed by both, as

οἱ ἀπὸ φιλοσοφίας καὶ λόγων, philosophers and learned men;
οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις ἐχρῶντο, those who were on the decks used javelins;
οἱ ἐκ τῶν νήσων κακοῦργοι, the island robbers;
οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον, those who were in the forum fled.

In the last example, the use of *ἐκ* may be *proleptic*, i. e. due to the force of the following verb mentally anticipated. But, even with verbs of *sitting* and *standing*, *ἐξ* is so used, as

---

With means

along with,	as I walked *with* him a mile;
among,	„ *with* the ancients, suicide was no crime;
immediately after,	„ *with* this, he pointed to the stars;
on the side of,	„ Fear not, I am *with* thee;
in opposition to,	„ the Allies fought *with* the Russians;
the instrument,	„ to write *with* pen and ink;
the manner,	„ he acts *with* precipitation.

By resorting to nice distinctions, a still greater variety of meanings might be educed; but the above are unquestionable. Let them be compared with those of *παρά* and *μετά*, which, in respect to the local starting-point, are the Greek correspondents of 'by' and 'with' respectively.

* The form *abs* is represented by the Homeric *ἄψ* 'back'.

(Il. 14. 154.) *στᾶσ' ἐξ Οὐλύμποιο*, from Olympus where she stood; (Od. 21. 420.) *ἐκ δίφροιο καθήμενος*, from the chariot where he sat.

b. Both *ἀπό* and *ἐξ* express *position away from*, but the latter in early writers chiefly, as

ἀπὸ θαλάσσης οἰκεῖν, to live far from the sea; *ἐκ βελέων*, out of shot.

In the following example, motion *from* is with perfect accuracy expressed by the Greek, though not by the corresponding English phrase,

ἀφ' ἵππων μάχεσθαι, to fight *on* horseback.

In the case of both *ἀπό* and *ἐξ*, the local *whence* relation passes by like gradations into the causal, as

ἀπὸ τοῦ πάθους, because of the affliction;
ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον,
and by them nothing of moment was accomplished:
ἐκ πατέρων φιλότητος, because of our father's friendship;
τὰ ἐντεταλμένα ἐκ τοῦ Μάγου, what was commanded by the Magus.

c. *Ἐξ* is used to denote transition and dependence, as

ἄλλην ἐξ ἄλλης πόλεως ἀμειβόμενος,
changing from one city to another;
φέρειν ἐκ τῶν ζωστήρων, to carry at the girdle;
πᾶς ἐκ Φοινίκων ἤρτητο ὁ ναυτικὸς στρατός,
the whole naval armament depended on* the Phoenicians.

Obs. 2. *Ἀντί* and *πρό* (Latin, *ante, pro*). *Ἀντί* is an old Locative, of which *ἄντα* is the corresponding Accusative; and the same is true of *πρό*. Both therefore mean originally '*in* front', i. e. *before* locally; but *ἀντί* is properly used of things that match or correspond in some way, as the poles of a globe, or two combatants, whereas *πρό* means simply *before*, as when we say that a cart is before the door. As objects, to be compared, must be brought into each other's presence, both are used in the comparative sense of 'in preference to'.

a. *Ἀντί*. Because *ἀντί* is properly used of things that match, it is to be preferred in expressing 'instead of', 'in exchange or return for'. Hence the phrases *ἀνθ' οὗ*, *ἀνθ' ὧν*, 'in return for which', 'wherefore', 'because', as

χάριν σοι οἶδα ἀνθ' ὧν ἦλθες, I thank you that you are come.

---

* We say 'independent *of*', but 'dependent *on*', an irregularity which cannot be admitted into French, so long as the simple verb *pendre*, 'to hang', exists to preserve the etymological meaning of *dépendre*. The irregularity in English is an example of the law by which the loss of etymology, giving scope for the operation of new analogies, leads to changes of construction.

In entreaties, *ἀντί* = 'because of', as

ἀντὶ παίδων τῶνδε ἱκετεύομέν σε,
for the sake of these children we beseech you.

Unlike its Latin equivalent, *ἀντί* is not used of time.

b. Πρό is used of time as well as of place; and, because it may be used of things that don't match, it can express 'in defence of', whereas *ἀντί* rather implies opposition, as clearly appears in many of its compounds (§. 85. Obs. 3.):

ὀλέσθαι πρὸ πόλεως, pro patria mori, 'mourir pour la patrie'.

Πρό also denotes the internal cause,

πρὸ χαρᾶς, prae gaudio, vor Freude, for joy.

In Homer and the tragedians, *πρό* is used to denote change, like *ἐξ*, as

γῆν πρὸ γῆς ἐλαύνομαι, I hurry on from land to land.

Obs. 3. *Ἐν, ἐνί* poetic, *εἰν* and *εἰνί* Epic (Latin *in* with the ablative), and *σύν, ξύν* in old Attic, Doric, and Ionic (Latin *cum*), as denoting, the former position *in*, the latter joint position, i. e. *together with*, naturally take the dative, the case of the place *where*. Both are used of the *manner*, and of the *instrument*, as

ἐν τάχει, in haste; *σὺν τάχει*, with haste;
ὁρᾶσθαι ἐν ὀφθαλμοῖς, to see with the eyes;
σὺν δὲ νεφέεσσι κάλυψεν γαῖαν, and with clouds he covered the earth.

a. Ἐν, when referring to place, is variously translated *in, at, on, among*, as the phrase may require. The use of *ἐν* in expressions of time, as *ἐν ᾧ*, 'whilst', is post-Homeric. Its use with moral states is frequent, as

ἐν ἡδονῇ μοί ἐστιν, it is pleasing to me.

b. Σύν is used neither of time nor of moral states. The local meaning *together with* passes naturally into various others according to the reference, as

σὺν θεῷ, with God's help; *σύν τινι μάχεσθαι*, to fight on one's side; *σὺν τῷ δικαίῳ τὴν ψῆφον τίθεσθαι*, to vote according to justice.

Obs. 4. *Εἰς, ἐς* in Ionic and old Attic, and in the poets for the sake of the metre (Latin *in* with the accusative), 'to, into', appropriately takes the accusative, the case of the place *whither*. This preposition is said to occur with the dative in inscriptions. Certain it is that with the accusative it is sometimes used for *ἐν* with the dative, as

(Herod. VII. 239.) *ἐς τὸ χρηστήριον τὸ ἐς Δελφοὺς ἀπέπεμψαν*, they sent to the oracle which is *at* Delphi.
(I. Pet. 1. 11.) *τὰ εἰς Χριστὸν παθήματα* = *τὰ ἐν Χριστῷ παθήματα*, the sufferings in Christ's case, the sufferings of Christ.

This use of εἰς for ἐν, which is frequent in the N. T., and ultimately prevailed to the expulsion of ἐν altogether from the spoken language, points to one primitive, whence the Greeks obtained their two forms ἐν and εἰς, and the Romans their single form *in* with its twofold construction.

a. With the name of a person, εἰς has sometimes the force of French *chez* with a verb of motion, 'to the house of'; but, in this meaning, the genitive is more common, the accusative case being understood (§. 68.). When *motion to* has a hostile intent, εἰς = 'against'. One of the commonest uses of εἰς is to denote the *limit*, whether of place, or time, or number, or ability. This preposition however sometimes expresses a *point* of time, and *duration;* and with numbers *distribution*, as

εἰς τὴν τρίτην ὥραν, at the third hour;
εἰς ἐνιαυτόν, for a year; εἰς ἑκατόν, by hundreds.

Of metaphysical relations, it denotes generally *in respect of;* more particularly the aim, and in the N. T. the *result*, as

φρόνιμος εἰς πάντα, prudent in every respect;
εἰς κέρδος τι δρᾶν, to do anything for gain;
εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
so that they are without excuse (Rom. 1. 20.)

b. The ὡς which often represents εἰς before persons is not a form of εἰς, but the adverb used either to modify the expression according to *usus ethicus*, or to express purpose as with participles (§. 46. c. *Cause*.). It was used with πρός and ἐπί as well as with εἰς, e. g. ἀνήγοντο ὡς ἐπὶ ναυμαχίαν, they set sail as for a sea-fight; ἀνήγοντο ὡς ναυμαχήσοντες, they set sail intending a sea-fight. As ὡς with εἰς, ἐπί, πρός was always followed by the accusative, ὡς alone came to be used instead of these prepositions so construed, in the case of *persons* especially, and also sometimes of towns and countries, when the names of these are put for the inhabitants. This usage is most common in Attic Greek, but occurs also in Homer. In the case of *things*, the preposition must be subjoined to ὡς.

Obs. 5. Ἀνά. In the Epic and lyric poets, and in the choral songs of the tragedians, ἀνά, in the sense of *on*, is found with the dative, as

χρυσέῳ ἀνὰ σκήπτρῳ, on a golden staff.

Elsewhere, ἀνά governs the accusative, and in this regimen is opposed to κατά* with the same case, the former meaning 'up through', the

* Hence the adverbs ἄνω, κάτω, in relation to countries, denote, the former the interior, and the latter the coast. The force of ἀνά and κατά is well brought out in the Romaic word ἀνακατόνω, 'I turn upside down': ἄνω κάτω has the same meaning *adverbially* in classic Greek.

latter 'down through', as

ἀνὰ τὸν ποταμόν, up the river; *κατὰ τὸν ποταμόν*, down the river.

Where however there is no actual motion up or down, these two meanings coincide in *along, throughout, according to*, as

ἀνὰ or *κατὰ στρατόν*, throughout the army;
ἀνὰ or *κατὰ τὸν πόλεμον*, throughout the war;
ἀνὰ or *κατὰ κράτος*, strongly.

Ἀνά with numbers has a distributive force (§. 21. Obs. 1. a.), as

ἔστησαν ἀνὰ ἑκατόν, they stood in bodies of a hundred each.

Obs. 6. *Διά*, which Aeschylus uses also in the locative form *διαί*, is cognate with *δύο*, 'two', and means 'through the midst of'; it governs the genitive and accusative.

a. Διά with the genitive. The nature of the verb usually indicates whether *διά* denotes the space, local or temporal, passed through, or the term arrived at on the transition being completed, as

διὰ πολλοῦ (*χρόνου*) *ἦλθεν*, '*after* a long time he came';
διὰ πολλοῦ ἐμάχοντο, 'they fought *during* a long time'.

The temporal *after* gave rise to the distributive force of *διά*, as

διὰ πέντε ἐτῶν, or *διὰ πέμπτου ἔτους*, after five years, after the fifth year, i. e. every five years, or every fifth year.

Most other uses of *διά* with the genitive may be explained by *through* in the sense of 'by means of', as

δι' ὀφθαλμῶν ὁρᾶν, to see with the eyes;
δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, by whom also he made the worlds;
διὰ βασιλέων πεφυκέναι, to be sprung from kings;
δι' ἐλέφαντος πεποιημένον, made of ivory;
διὰ τάχους, in haste; *δι' οὐδενὸς ποιεῖσθαι*, to count for nothing.

The primitive local force of *διά* must be reverted to in the explanation of those phrases with *εἶναι* and *γίγνεσθαι*, sometimes also with *ἰέναι*, *ἔρχεσθαι*, *πορεύεσθαι*, which abound in Herodotus and in Attic, denoting mental states. The mind is conceived of as passing *through* the state in question, as

διὰ φόβου εἶναι, to be in fear; *δι' ὄχλου εἶναι*, to be troublesome;
δι' ὀργῆς γίγνεσθαί τινι, to get into a rage with some one;
διὰ φιλίας ἰέναι τινί, to be on friendly terms with some one;
διὰ μάχης ἔρχεσθαί τινι, to fight with some one.

b. Διά with the accusative is found only in poetry in the sense of *through*, local, temporal, and instrumental. Its usual meaning with the accusative is causal, 'on account of', as

εἰ μὴ διὰ τοῦτον ἔφυγον ἄν, but for him, I should have fled;
διό = δι' ὅ, wherefore; διότι = διὰ τοῦτο ὅτι because that.

Obs. 7. Κατά (Obs. 5.). *a.* With the genitive, κατά means not only *down from*, but also *down to* or *on*, even *down against* implying hostility, as

βῆ δὲ κατ' Οὐλύμποιο καρήνων,
and he went down from the heights of Olympus;
κατὰ σκοποῦ τοξεύειν, to shoot at a mark;
οἱ κατὰ Δημοσθένους ἔπαινοι, the praises of Demosthenes;
λόγον κατά τινος ποιεῖσθαι, to make a speech against some one.

In Attic, κατά is used with the genitive of the person or thing vowed or sworn *by*, sometimes also of the person or thing devoted, because, in the act of vowing or swearing, the hand is laid *down on* the person or thing in question.

b. With the accusative, κατά means *down along* with various modifications, as *throughout, according to, with respect to*, and even *with a view to*, which last meaning is especially frequent in Homer:

κατὰ γῆν τε καὶ θάλασσαν, over both land and sea;
οὐ κατὰ Μιτραδάτην, not after the fashion of Mithridates;
κατὰ Σινώπην, in a line with Sinope;
πλάζεσθαι κατὰ λῃΐδα, to rove in search of booty.

Adverbial expressions generally, distributive ones in particular, are largely formed with κατά, 'with respect to', as

κατ' ἀρχάς, at first; καθ' ὑπερβολήν, exceedingly;
κατὰ συντυχίην, by chance; καθό, καθότι, inasmuch as;
κατὰ μῆνα, monthly; καθ' ἡμέραν, daily;
κατ' ἄνδρα, singly; ἓν καθ' ἕν, one by one.

Obs. 8. Ὑπέρ (super) has the same elements of sound, and the same radical meaning, as the English *over*.

a. With the genitive, ὑπέρ is used of both position and motion *over;* hence metaphorically, *in behalf of*, *on account of*, and with the infinitive *for the purpose of*, as

ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος,
the sun travelling over us and our roofs;
μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country;
ὑπὲρ πένθους ἀποθανεῖν, to die of grief;
ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου,
in order not to be ill-treated by Philip.

Ὑπέρ with the genitive also denotes position *beyond*, as

ἐν Κρήτῃ εὐρείῃ τηλοῦ ὑπὲρ πόντου,
in wide Crete far away beyond the sea.

b. With the accusative, *ὑπέρ* means sometimes, as with the genitive, position *beyond;* but its most common use is to denote the limit, whether of place, of time, of number, or of ability, as

ὑπὲρ Ἑλλήσποντον οἰκεῖν, to dwell beyond the Hellespont;
ὑπὲρ τριάκοντα ἔτη γεγονώς, beyond thirty years of age;
μεγέθει ὑπὲρ τοὺς ἄλλους, in size beyond the others,
ὑπὲρ ἡμᾶς τοὺς ἄλλους, au-dessus de nous autres,
beyond us, i. e. beyond our comprehension.

Obs. 9. *Ἀμφί* and *περί.* These differ less in signification than in the extent to which they are used. Properly *ἀμφί*, connected with *ἄμφω*, means 'on both sides', and *περί* 'all round'; but this distinction is not maintained. *Ἀμφί* is mostly confined to the Ionic dialect and to poetry; it does not occur in the N. T., and is the only ancient preposition which has not survived in the modern dialect.

a. With the genitive, both are used of the local *about;* but in this sense *περί* is poetic and rare, *ἀμφί* post-Homeric. Both are used, and largely, of the metaphysical *about,* i. e. *concerning,* as

μάχεσθαι ἀμφί, περὶ πατρίδος, to fight for one's country.

Peculiar uses of *περί* with the genitive are to denote the *mental cause, superiority*, and *value,* the first two of these being almost confined to Homer, as

περὶ ἔριδος μάχεσθαι, to fight for fighting's sake;
περὶ πάντων ἔμμεναι ἄλλων, to surpass all others;
περὶ πολλοῦ ποιεῖσθαι, ἡγεῖσθαι, to esteem highly.

b. Ἀμφί with the dative is unknown in Attic prose; but elsewhere, it denotes a variety of local relations all implying nearness, as

στῆσαι τρίποδα ἀμφὶ πυρί, to put the kettle on the fire;
ἀμφὶ κλάδοις ἵζεσθαι, to sit among branches;
ἀμφὶ Νεμέᾳ, at the Nemean games.

In Pindar, *ἀμφί* with the dative is used also of *time,* and of the *instrument,* as

ἀμφ' ἑνὶ ἁλίῳ, in the compass of one day;
θέλγει φρένας ἀμφί τε Λατοίδα σοφίᾳ,
soothes the mind by the art of Apollo.

Περί with the dative has the strictly local force of *around,* as

θώραξ περὶ τοῖς στέρνοις, a breastplate round the chest.

Both are used with the dative for the metaphysical *about,* i. e. *concerning,* and of the *mental cause,* as

ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διξὸς . . . λέγεται λόγος,
and about her death two reports are told;

θαῤῥεῖν περί τινι, to be of good cheer about something;
ἀμφὶ φόβῳ, for fear; περὶ χάρματι, for joy.

c. With the accusative, both mean *about* in the three senses of *near to in place, near to in amount,* and *concerning,* as

οἱ ἀμφὶ or περὶ Πλάτωνα, Plato and his disciples;
ἀμφὶ or περὶ τοὺς μυρίους, about ten thousand;
τὰ ἀμφὶ τὸν πόλεμον, the things which concern the war;
αἱ περὶ τὸ σῶμα ἡδοναί, the pleasures of the body.

In Pindar, ἀμφί with the accusative also means *during,* as

λοιπὸν ἀμφὶ βίοτον, for the rest of life.

Obs. 10. Ἐπί. The radical and prevailing force of this preposition is *on, upon;* but its uses are much more varied than those of its English equivalents.

a. With the genitive, ἐπί denotes the place *where,* and the time *when,* the latter with the names of persons more especially, as

ἐφ' ἵππων ὀχεῖσθαι, to ride on horseback;
ἐπ' εἰρήνης, in time of peace; ἐπὶ Δαρείου, in time of Darius.

The original local meaning is traceable in the following examples:

εἶπαν ἐπ' ὅρκου, they said on oath;
ἐπὶ πολλῶν ἔστιν ἰδεῖν, in many things one may see;
οἱ ἐπὶ τῶν πραγμάτων, those at the head of affairs;
λέγειν ἐπί τινος, to speak on some subject;
καλεῖσθαι ἐπὶ πατρός, to be called after one's father;
λέγειν ἐπὶ δικαστῶν, to speak before the judges.

The relation *whither (on to)* is also expressed by ἐπί with the genitive, as

ἐπὶ Σάρδεων φεύγειν, to flee to Sardes.*

Noticeable also is the military phrase

ἐπὶ τριῶν τετάχθαι, to be ranked three men deep.

b. With the dative, as with the genitive, ἐπί denotes chiefly the local *on,* often equivalent to *near,* as

ἐπὶ τῇ θαλάσσῃ οἰκεῖν, to dwell near the sea.

This nearness is then narrowed into position *behind,* which, in relation to time, means *after:* thence arise *addition* and *succession,* as

---

* Within a few lines of the sentence where Xenophon has this construction, he uses ἐπί with the accusative in the same sense. Here are the passages (Cyrop. VII. 2.)

Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι. Ἐπεὶ δὲ ἡ ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγεν ὁ Κῦρος.

οἱ ἐπὶ πᾶσι τεταγμένοι, the rear of an army;
ἐπ' ἐξειργασμένοις, after all was over; ἐπὶ τούτοις, besides;
φόνος ἐπὶ φόνῳ, murder on murder; ἕκτῃ ἐπὶ δεκάτῃ, on the 16th.

The original local meaning is traceable in the following examples, in most of which the force of ἐπί is causal or instrumental:

οἱ ἐπὶ τοῖς πράγμασιν, those at the head of affairs;
κεκλῆσθαι ἐπί τινι, to be called after some one;
ἐπ' ἀργυρίῳ λέγειν, to speak for money; ἐπὶ τούτοις, on these terms;
ἐπ' οὐδενί, on no account; οὐκ ἐπὶ κακῷ, not with a bad intention;
ἐπὶ πείρᾳ, by way of experiment; ἐπὶ κωκυτῷ, with wailing.

After verbs of motion, ἐπί with the dative means *against,* and with names of persons *in the power of,* as

ἐπί τινι ἱέναι βέλος, to dart a shaft at some one;
ἐπί τινι εἶναι, to be in some one's power.

c. Almost all the meanings of ἐπί with the accusative are immediately derivable from the strictly local one *on to:* such as, *against; over,* of which the temporal equivalent is *during; up to,* marking the limit of time and number; and *for,* marking that which one goes to fetch, as

στρατεύεσθαι ἐπὶ Λυδούς, to march against the Lydians;
ἀναβαίνειν ἐφ' ἵππον, to mount on horseback;
πλεῖν ἐπὶ πόντον, to sail over the deep;
ἐπὶ πολλὰς ἡμέρας, during many days; ἐπ' ἠώ, until morning;
ἐπὶ τριηκόσια, up to three hundred; ἐπὶ βοῦν ἴτω, let him go for an ox.

With the accusative, ἐπί expresses conditionally the same military arrangement which is expressed by ἐπί with the genitive (Obs. 10. a.) as actually existing. Both constructions occur in Xen. Anab. IV. 8. 11.:

ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, if on the one hand we lead on ranked (as we are not) many men deep;
ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, if on the other hand we march ranked (as we are) few men deep.

With the accusative, ἐπί marks also authority *over,* a meaning more commonly expressed by it with the genitive or dative, as

ἐπὶ τοὺς πεζοὺς καθιστάναι τινά, to set some one over the infantry.

Obs. 11. Μετά (German mit = with) seems to be connected with μέσος, and means primarily with all cases *in the midst,* as

μετὰ τῶν νεκρῶν, among the dead; μετ' ἀνδράσι, among men;
μετὰ χεῖρας ἔχειν, to have among one's hands, on hand.

a. With the genitive, μετά denotes *with,* less intimately however than σύν with the dative, and variously modified, as

μετὰ τοῦ νόμου διακινδυνεύειν, to encounter danger with, i. e. while acting in conformity with the law;

μετά τινος μάχεσθαι, to fight on some one's side;
μετ' ἀρετῆς πρωτεύειν, to excel in virtue.

b. With the dative, *μετά* occurs only in poetry, chiefly Epic, and always in its primary sense.

c. With the accusative, *μετά* means *into the midst*, hence *after* in various senses, as in pursuit or quest, in time, in merit, in rank; and also in the sense of *according to*, as in the Scriptural phrase "after God's own heart":

ἅΐσσων μετὰ χῆνας, rushing in among geese;
βῆναι μετὰ Νέστορα, to go after Nestor, i. e. to join him;
πλεῖν μετὰ χαλκόν, to go after copper, i. e. to seek it;
μετὰ Σόλωνα οἰχόμενον, after Solon's departure;
κάλλιστος ἀνὴρ . . . μετ' ἀμύμονα Πηλείωνα,
the best man after the blameless son of Peleus;
μετὰ σὸν καὶ ἐμὸν κῆρ, after your heart's desire and mine.

Obs. 12. *Παρά* has for its general primary meaning *beside*, and the modifications of this meaning, according as *παρά* is found with the genitive, the dative, or the accusative, have been stated and exemplified in §. 11. c.

a. With the genitive, *παρά* sometimes denotes the agent after passive verbs, as

τὰ παρὰ τῆς τύχης δωρηθέντα, the gifts of fortune.

Only in a few poetic passages, is *παρά* found with the genitive in the sense of *at beside*, which belongs to the dative.

b. The proper local meaning of *παρά* with the dative, *at beside*, becomes the equivalent of the French *chez, at the house of*, and of the Latin *apud* with names of authors, as

παιδεύεσθαι παρά τινι, to be educated in some one's house;
παρὰ Πλάτωνι, *apud Platonem*, in the writings of Plato.

c. The meanings of *παρά* with the accusative are twofold, according as they start from 'to beside and resting there', or 'to beside and away again'. From the former, come the meanings *along, by means of, throughout, during* (post-Homeric), and the force of *παρά* when denoting distribution and succession, as

παρὰ τὸν ποταμόν, along the river;
παρὰ τὴν ἑαυτοῦ ἀμέλειαν, by his own carelessness;
παρὰ τὸν πόλεμον, throughout, during the war;
παρὰ πέντε ναῦς, for every five ships;
πληγὴν παρὰ πληγήν, blow upon blow.

From the latter, come the meanings *beyond, contrary to, except*, as

παρ' ἐλπίδα, beyond, contrary to expectation;
παρὰ τέτταρας ψήφους μετέσχε τῆς πόλεως,
except four votes, he had the favour of the citizens.

The adverbial phrases *παρὰ μικρόν*, *παρὰ πολύ*, and the like, have two quite different meanings according as they are derived from 'to beside and resting there', or from 'to beside and away again', as

παρὰ σμικρά κεχώρηκε, has come to small issues;
παρ' οὐδὲν τίθεσθαι, to count for nothing.

παρὰ δ' ὀλίγον ἀπέφυγες, you only just escaped;
παρὰ μικρὸν ἦλθεν ἀποθανεῖν, he came within a little of dying.

Obs. 13. *Πρός* (*προτί*, *ποτί* in Homeric and Doric) is related to *πρό*, and has the same radical meaning *before* or *in front of*, modified into *motion from before* with the genitive, *rest before* with the dative, and *motion to before* with the accusative.

a. Motion *from before* arrested gives to *πρός* with the genitive the following meanings: *in presence of*, especially common in adjuration; *in the direction of*, i. e. *towards*, *against*, and *in favour of*, for position in front may be used for either offence or defence, as

πρὸς θεῶν, by (in presence of) the gods;
νῆσοι πρὸς Ἤλιδος, islands in the direction of Elis;
φυλακαὶ πρὸς Αἰθιόπων, garrisons against the Aethiopians:
εἶναι πρός τινος, to be on some one's side.

Motion *from before* not arrested represents the *whence* relation, which is applied to lineal descent, to what may be called moral descent, i. e. the congruity of actions with the character from which they proceed (§. 13. Obs. 4. c.), to mechanical transmission from one to another, and hence to the means or agency by which anything is done, as

πρὸς μητρός, by the mother's side; *πρὸς δίκης ἐστίν*, it is right;
τιμὴν πρὸς Ζηνὸς ἔχοντες, having honour from Jove;
πρὸς ἀλλήλοιν θανεῖν, to be killed by one another.

b. *Πρός* with the dative, besides its proper local meaning, *rest before*, variously developed into *in presence of*, *near to*, *at*, has also that of *in addition to*, as

τὰ πρὸς ποσί, what's at one's feet; *πρὸς τούτοις*, moreover.

c. The primary meaning of *πρός* with the accusative, *to before*, easily yields *against*, *towards* seldom used of time, *with a view to*, *with reference to*, *in consequence of*, *in comparison of*, as

μάχεσθαι πρός τινα, to fight against some one;
ἀποβλέπειν πρός τι, to look away towards something;
πρὸς σωτηρίαν, for safety; *τέλειος πρὸς ἀρετήν*, perfect in virtue;
πρὸς τοῦτο τὸ κήρυγμα, in consequence of this proclamation;
πρὸς πάντας τοὺς ἄλλους, compared with all the others.

Obs. 14. *Ὑπό* (*sub*) 'under'. *a.* With the genitive, properly *from under*, but also simply *under* — in which sense however the dative is more usual, except with verbs of hitting — *under the influence of*, and hence *by* with the agent, as

νεκρὸν ὑπ' Αἴαντος ἐρύειν, to drag the corpse from under Ajax;
τὸν βάλ' ὑπὸ γναθμοῖο, struck him under the jawbone;
ὑπ' αὐλοῦ χορεύειν, to dance to the flute;
πεπαιδευμένος ὑπό τινος, educated by some one.

b. Ὑπό with the dative means *under* locally, logically, and in respect of power, as

θανεῖν ὑπ' Ἰλίῳ, to die under (the walls of) Troy;
τὰ ὑπὸ τῇ μουσικῇ, what comes under music;
ποιεῖν τι ὑπό τινι, to subdue something under somebody.

In Homer especially, *ὑπό* with the dative is often used of the agent, and, like *ὑπό* with the genitive in phrases like *ὑπ' αὐλοῦ χορεύειν*, it can denote the attendant circumstance.

c. Ὑπό with the accusative denotes *to beneath;* simply *under*, like *ὑπό* with the dative, locally, logically, and in respect of power; and in definitions of time *about*, sometimes also *during*, as

ὑπ' Ἴλιον ἦλθον, they came to Troy (as to a high place);
τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ,
to the god said to be under the earth;
ποιεῖν τι ὑπό τινα, to subdue something under some one;
ὑπὸ νύκτα, sub noctem, towards night-fall;
πάνθ' ὑπὸ μηνιθμόν, all through the wrath.

§. 84. Pregnant Construction of Prepositions. This occurs when prepositions are construed in connexion with a verb of motion as they logically ought to be in connexion with a verb of rest, or *vice versâ;* and this construction is called *pregnant*, because in the one case a verb of motion, and in the other a verb of rest is implied to account for the construction. The pregnant construction is said to be most common with *ἐν* and *εἰς*, but the more frequent interchange of these two prepositions may be due to their common origin (§. 83. Obs. 4.).

ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν κεφαλὴν ἀναδήσω,
from my own head (taking it) I shall bind it on his;
**ἐν χερσί τινος τιθέναι τι*, to put something (into), (and let it remain) in some one's hands;
πέτονται ἐπ' ἄνθεσιν, fly (to, and settle) on flowers;
ἧσο παρ' αὐτόν, (go) to him, and sit (beside him);

* Exactly so, we say in English, not only 'to put *into* a person's hands', but also 'to put in his hands'; and in Latin, *ponere in manibus.*

ἰέναι παρὰ Τισσαφέρνει, to go (to, and stay) with Tissaphernes;
ἑστάναι πρὸς κίονα, to (go) to, and stand (beside) a pillar;
φεύγειν ὑπό τινος, to flee (driven) by some one.

Obs. **Analogous Use of the Local Adverbs.** The same principle accounts for the confusion which pervades all language, more or less, in the use of local adverbs, as *where* for *whither*. Thus

(Soph. Trach. 40.) *κεῖνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε*,
and where he is gone, no one knows, i. e.
whither he is gone, and where he now is, no one knows;

the verb implying motion *to*, and the adverb rest *in* a place.

(Aristoph. Av. 8.) *ὅποι γῆς ἐσμέν*,
where we are, i. e. whither we have come and where we are;

the adverb implying motion *to*, and the verb rest *in* a place. The pregnant use of local adverbs formed into a substantival phrase by the article (§. 6. c.) is also common, as

(Aristoph. Plut. 227.) *τοῦτο δὲ τὸ κρεάδιον τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών*, but let some one of those (who are within come) from within, and take and carry in this bit of meat.

§. 85. **Prepositions in Composition.** *a.* Prepositions appear in compound nouns, adjectives, and adverbs, as well as in verbs; but, in respect of syntax, verbs are the compounds chiefly to be considered. Only prepositions *proper* can be compounded with verbs of a primitive form, and whenever any other part of speech, even an improper preposition (§. 51. b.), is to be compounded with a verb, that verb assumes a derivative form, as if the compound had first existed as a noun or adjective. Thus

(*ὁμοῦ λέγω*) *ὁμολογέω*, from *ὁμολογία*,
(*εὖ τυγχάνω*) *εὐτυχέω*, from *εὐτυχής*,
(*νόμον τίθημι*) *νομοθετέω*, from *νομοθέτης*,
(*μέτριον πάσχω*) *μετριοπαθέω*, from *μετριοπαθής*.

Tried by this classic usage, the word *telegram* is a barbarous formation, and the Modern Greek *τηλεγράφημα* is correct.:

(*ζῶον γράφω*) *ζωγραφέω* from *ζωγράφος*, *ζωγράφημα*,
(*τῆλε γράφω*) *τηλεγραφέω* from *τηλέγραφος*, *τηλεγράφημα*.

b. When the meaning of the simple verb is merely intensified in the compound, the former is apt to give

way before the latter, and sometimes passes altogether out of use. As in English 'minish' has disappeared before 'diminish', so in Greek have disappeared

οἴγω I open, before ἀνοίγω I open up;
θνήσκω I die, before ἀποθνήσκω I die off.

Intransitive verbs often become transitive by composition, as

βαίνω I go, παραβαίνω I go beyond i. e. transgress.

The opposite phenomenon, that of transitive verbs becoming by composition intransitive, is only apparent. The examples usually adduced are

βάλλειν to throw, εἰσβάλλειν ἐμβάλλειν to flow into (said of rivers);
κόπτειν to strike, προκόπτειν to make progress;
φέρειν to bear, διαφέρειν to differ; διδόναι to give, ἐνδιδόναι to yield;
διδόναι to give, ἐπιδιδόναι to increase in size or power.

But all these compounds were used transitively first; and, in most of these examples, the simple verb was itself also used intransitively.

c. The syntax of compound as of simple verbs depends on their meaning (§. 74. Obs. c.); and the distinction between a preposition as such, and a preposition in its original adverbial use (§. 51. a.) is here of great importance. Used adverbially, the preposition affects the syntax of the compound verb only when it not merely intensifies or slightly modifies, but changes the meaning of the simple one; used in its proper force as a preposition, it always takes the same case as it does out of composition.

Obs. 1. Ἀπό (adv.), *off*, implies separation, and hence completion, as

ἀποδίδωμι I give back, ἀπεργάζομαι I work off, i. e. complete.

Ἀπό (prep.) *from*, as

πόσον ἀπέχω πόλεως; how far am I from town?

Obs. 2. Ἐξ (adv.), *out*, often implies completeness by the same analogy which accounts for the general meaning of *utmost*, the superlative of *out*, as

ἐξοπλίζεσθαι, to furnish out, i. e. to thoroughly arm.*

* It is a fine instance of that caprice in language which now accepts and now rejects an analogy, that the verbs ἐκ-

Ἐξ (prep.), *out of;* but the following genitive is usually governed by ἐξ repeated out of composition, as

ἐκβῆναι ἐκ νεώς, to step out of a ship.

Obs. 3. Ἀντί (adv.) implies opposition and interchange, as

τῇ ἀληθείᾳ ἀντιλέγειν, to speak against the truth;
ἀνταδικεῖν ἀλλήλους, to retaliate on one another.

Ἀντί (prep.) *instead of,* as

ἀντιτιθέναι τὴν ἐμπειρίαν τῆς μελέτης,
to put experience in the place of study.

Nouns and adjectives formed with ἀντί denote substitution and correspondence, as

ἀντιβασιλεύς viceroy, ἀνθύπατος proconsul,
ἀντίτυπος, answering to the die, ἀντίθεος, godlike.

Obs. 4. Πρό (adv.) *forwards* or *forth,* with the idea sometimes of publicity, and *beforehand,* as

προβαίνειν to advance, προειπεῖν to foretell,
προγράφειν to proclaim in writing.

Πρό (prep.) *in defence of,* and *over* in the sense of superiority, as

προκινδυνεύειν τοῦ πλήθους, to brave danger for the people;
προστατεῖν τῆς πόλεως, to be ruler over the city.

Nouns are formed with πρό denoting priority in place or rank, and publicity, as

πρόδομος entrance-hall, πρόεδρος president,
πρόξενος public guest, Διὸς προφήτης, Jove's interpreter.

Also adjectives, πρό denoting *forth,* priority, and intensity, as

πρὸ ὁδοῦ ἐγένοντο = φροῦδοι ἐγένοντο, they were gone away;
πρόωρος untimely, πρόγονος earlier-born;
πρόῤῥιζος up by the roots, πρόπαν ἦμαρ all day long.

Obs. 5. Ἐν. The kinship between ἐν and εἰς (§. 83. Obs. 4.) appears in the regimen of the verbs compounded with ἐν, which is sometimes the dative, and sometimes the accusative with or without εἰς. Ἐμπίπτειν is found in all the three ways. The proper local force of ἐν can generally be traced in the compound.

Adjectives formed with ἐν generally denote the possession of some characteristic, as

ἐνάκανθος with thorns in it, i. e. thorny, ἔννομος legal.

μανθάνω and ἀπομανθάνω have at length exchanged significations. In Ancient Greek

ἐκμανθάνω I learn off, ἀπομανθάνω I unlearn i. e. forget:

in Modern Greek, exactly the reverse.

Sometimes however ἐν has the force of our adjectival termination *-ish*, as ἔνσιμος flattish-nosed.

Obs. 6. Σύν (adv.) *together* (§. 21. Obs. 1. a.), and hence *thoroughly*, as

συγκροτῆσαι τὼ χεῖρε, to clap the hands;
συγκρύπτω δέμας ὅπλοις, I cover over my body with armour.

Σύν (prep.), *together with*, takes in composition the dative of the cooperator, as

συγχαίρειν τινὶ τῶν γεγενημένων,
to congratulate some one on what has taken place.

Obs. 7. Εἰς. The compounds take the accusative, often with εἰς repeated before the noun; but εἰσέρχεσθαι and εἰσιέναι are also found with the personal dative, in the sense of *occurring to one's mind*, or of *encountering things external*.

Obs. 8. Ἀνά is always an adverb in composition, meaning *up*, from which its intensifying force is easily derived. One form of intensification is repetition, *again;* and kindred with that is return, *back*, as

ἀναπηδᾶν to jump up, ἀναβοᾶν, to cry aloud,
ἀναχωρεῖν to return, ἀναπετάννυμι I spread forth;
ἀναδιδάσκειν τὰ δράματα, to represent the dramas again.

Obs. 9. Διά is always an adverb in composition, with the radical meaning *through*, hence *thoroughly;* moreover, *through* in one direction implies *division*, *through* in several directions, *dispersion*, as

διέρχεσθαι to traverse, διεργάζεσθαι to carry through,
διαιρεῖν to divide, διαδιδόναι to distribute.

The conception of duality suggested by διά appears strongly in some compounds, as διᾴδω I sing with another, i. e. contend with him in singing. The compounds of διά take the accusative except such as signify simply *difference*, which take the genitive, or difference with the accessory idea of *strife*, which take the dative.

In compound adjectives, the radical meaning of διά still appears, as διάλευκος with white through, i. e. partly white.

Obs. 10. Κατά (adv.) *down*, the opposite of ἀνά,* has also an intensifying power, and in words denoting the return of exiles the force of *back*, as

καταπηδᾶν to jump down, καταφαγεῖν to eat up,
κατάγειν to bring back an exile, κατέρχεσθαι to come back from exile,
ἡ κάθοδος τῶν Ἡρακλειδῶν, the return of the Heraclidae.

* All men nod *down* or *forwards* in assenting; but the ancient Greeks, like the modern, also nodded *up* or *back* in dis-

The intensifying power of κατά is also shown when it converts an intransitive into a transitive verb, and with adjectives, as

θρηνέω I wail, καταθρηνέω I *be*wail, κατάπλεος quite full.

Κατά (prep.) *down against,* in compound verbs of accusing and condemning (§. 75. Obs. d.), takes the genitive of the person. The same construction is found with καταγελᾶν, and καθυβρίζομαι.

Obs. 11. Ὑπέρ (adv.) *over* in the sense of *exceedingly,* as

ὑπερμισεῖν to hate beyond measure, ὑπέρμετρος excessive.

Ὑπέρ (prep.) *over* in respect of place or superiority, and as meaning *in defence of,* takes the genitive in composition, as

ὑπερέχειν τι τῆς θαλάσσης, to hold anything out above the sea; ὑπερέχειν τινός, to surpass one; ὑπερμαχεῖν τινός, to fight for one. The adverbial meaning of ὑπέρ is frequent in adjectives.

Obs. 12. Ἀμφί (adv.) *on both sides,* hence *all round,* as

ἀμφιδέρκομαι I look on all sides.

Ἀμφί (prep.) *about,* in the sense of *for the sake of,* occurs in a very few verbs governing the genitive, as

ἀμφιμάχομαι, ἀμφιτρομέω τινός, I fight, I tremble for some one. With adjectives, the relation of ἀμφί to ἄμφω clearly appears, as

ἀμφίστομος double-tongued, ἀμφίβιος double-lived.

Obs. 13. Περί (adv.) *around, excessively* (Latin *per*), as

περιβλέπω I look around, περιαλγῶ I am in exceeding great pain, περιτοξεύω I shoot an arrow beyond some one.

Περί (prep.), *before* in quality (Latin *prae*), takes the genitive, as

περιγιγνόμεθα τῶν ἄλλων, we are superior to the rest.

Obs. 14. Ἐπί (adv.) *on* implying accumulation, repetition, and succession, is much used to intensify the meaning of verbs, as

ἐπιμανθάνειν to learn in addition, ἐπιβλαστάνειν to sprout anew, οἱ ἐπιγιγνόμενοι they who come after; ἔπίγονοι = ἀπόγονοι.

---

senting. Even the language of signs therefore has its dialects, an upward or backward movement of a Greek head being translated in the rest of Europe by a shake. Accordingly,

κατανεύω I assent, κατάφημι I affirm,
ἀνανεύω / ἀπονεύω } I dissent, ἀπόφημι I deny.

The same ἀπόφημι, when ἀπό marks completeness (§. 85. Obs. 1.), means 'I speak out' i. e. 'declare plainly'.

Ἐπί (prep.) *on* in a great variety of uses, as *rest on*; *motion on*, i. e. *over*; *motion on to*, i. e. *against*; *position behind*, that which is placed behind being thought of as leaning *on* what precedes it. In this last sense, and generally also in the sense of *against*, ἐπί takes the dative: in the other senses, it takes sometimes the dative, sometimes the accusative; and with both cases ἐπί is often repeated:

ἐπιτάττειν τοὺς μισθοφόρους τῇ φάλαγγι,
to muss the mercenaries behind the phalanx.

Obs. 15. Μετά (adv.) *reversely*, implying change (Latin *trans*), as

μεταμόρφωσις transformation, μετάνοια change of mind.

This meaning is derivable from the original one, *in the middle*, by supposing motion there; for a person remaining in the middle would yet, by moving round his own axis, have his position changed in regard to surrounding objects.

Μετά (prep.) *between*, but only in nouns and adjectives, *among*, *along with*, *into the midst of*, hence *after* as in pursuit:

μεταίχμιον, the space between two armies;
ἀθανάτοισι μετεῖναι, to be among immortals;
μεταμέλπεσθαί τινι, to dance or sing with any one;
μετέχειν τινός* τινι, to share in something with somebody;
μετέρχεσθαί τινα, to go after some one.

Obs. 16. Παρά (adv.) *aside*, implying change generally, and change for the worse in particular, *amiss*, as

παραπλάσσειν to transform, παρασπονδεῖν to violate a treaty.

Παρά (prep.), *beside*, takes the dative; *to beside and away*, i. e. *past* or *beyond*, the accusative, as

παρακαθῆσθαί τινι, to sit beside any one;
παραπλεῖν τόπον, to sail by a place.

Obs. 17. Πρός may be regarded as always a preposition in composition, implying *motion to* or *addition to*, and governing the dative, except indeed sometimes in the former sense with places, as

προσέρχεσθαι Σωκράτει, to go to Socrates as a teacher;
προσιέναι δόμους, to approach the house;
προσλαμβάνειν τὸ ἀναίσχυντον τῇ συμφορᾷ,
to incur reproach besides disaster.

---

* The genitive which attends verbs of *participation* is partitive (§. 13. a.), and is not governed by μετά in composition.

Obs. 18. Ὑπό (adv.) *underneath, underhand,* as

ὑποδέω I shoe, ὑπέξειμι I steal forth, as in a sortie.

Ὑπό (prep.) *under,* used both of locality and of rank, and commonly with the dative, except when motion *to beneath* is implied, in which case the accusative is used, as

ὑπογράφειν στήλῃ, to write at the bottom of a slab;
ὑποβάλλειν ἐχθροῖς ἐμαυτόν, to subject myself to foes;
ὑπῆλυθε θάμνους, he went beneath the bushes.

With adjectives, ὑπό is the most common equivalent of the English termination *-ish*, and is in this sense the opposite of κατά (§. 85. Obs. 10.), as

ὑπόλευκος whitish, ὑπόπικρος bitterish.

§. 86. **Conjunctions.** Those which coordinate (§. 52.) connect for the most part like cases and moods. Those which subordinate (§. 59.) connect clauses only; and, for the most part, the verb in the clause subordinated is of the Subjunctive or Optative Group, whilst that of the principal clause is of the Indicative Mood. But the most useful rule in regard to conjunctions is this, that those containing ἄν, as ἐάν, ὅταν, or accompanied by it, as ἕως ἄν, take forms of the Subjunctive Group; while these same conjunctions without ἄν, say εἰ, ὅτε, ἕως, take Indicative and Optative forms. In the Ionic and Doric poets, εἰ is found with forms of the Subjunctive Group; but in Attic, this usage occurs only in the choral odes and archaic phraseology of the law (Madv. §. 125. Rem. 2.).

§. 87. **Interjections.** Interjections are frequently used without any regimen at all, as

ἄ, ἄ, μηδαμῶς, μὴ πρὸς θεῶν βέλος ἀφῇς,
take care, no, for the gods' sake, on no account let fly the dart.

The interjection ὦ, when simply vocative, takes of course the vocative case; but, when interjections are outcries of passion, they all take the genitive of that *whence* the passion has arisen, i. e. the causal genitive (§. 13. Obs. 3.), as

(Eur. Hip. 366.) ὦ τάλαινα τῶνδ' ἀλγέων,
Oh wretched me, on account of these woes!
ὦ τῆς μωρίας, O, the folly! οἴμοι τῶν κακῶν, Alas, the ills!

Οἴμοι τὰ κακά is also found according to §. 16. d.

When a noun in the vocative is accompanied by an adjective, ὦ generally precedes both, as

ὦ καλοὶ παῖδες, ὦ φάος ἁγνόν,
O lovely children! O pure light!

A form of adjuration may also stand between ὦ and the vocative, as

ὦ πρὸς Διὸς Μέλιτε, Oh, by Jove, Melitus!

PART III. SYNTAX OF SENTENCES.

§. 88. **Order of Words in a Sentence.** *a.* The logical order of collocation is the same in Greek as in English, i. e. the subject, with all that belongs to it, stands first, and then the predicate, with all that belongs to it. The emphatic positions in a sentence being the beginning and end, particularly the former (except in a flight of oratory, where the concluding words are often the most emphatic of all), this order is often inverted even in English, for the sake of rhetorical effect. Thus the two sentences, "Great is Diana of the Ephesians", and 'Diana of the Ephesians is great', differ only in collocation; yet the latter is a mere proposition, while the former is an outcry of passion as well. The logical order is wrongly called *natural* as opposed to a rhetorical inversion of it; because an outburst of passion is as truly within the domain of nature, as is the utterance of a thought. How natural in the circumstances is the inversion of the logical order in the authorised version of Acts. 3. 6. *Ἀργύριον καί χρυσίον οὐχ ὑπάρχει μοι*, Silver and gold have I none. In the Greek here, the logical order happens to be rhetorical also.

b. In English however, as in all languages where the declinable parts of speech have a limited inflexion, the power of varying the collocation of words in a sentence is comparatively small: juxtaposition, and *set* forms of collocation are necessarily resorted to for the purpose of shewing how the words are related to one another. Thus, 'you love the children' differs from 'the children

love you' only in collocation; yet these sentences express two different thoughts, and the collocation could not be changed in either case without damage to the meaning. But in Greek, *σὺ ἀγαπᾷς τὰ τέκνα*, and *τὰ τέκνα σὲ ἀγαπῶσι*, may be collocated anyhow, and will always mean respectively the same thing, with the same clearness, simply because the terminations of the Greek pronoun and verb are different for different cases and persons. In like manner, correspondence of case-ending shewed the Greeks that two words, though distant from each other in a sentence, referred to the same thing, whereas our only resource in English, to denote this community of reference, is juxtaposition. Freed in this way, to so great an extent, from set forms, the *animus loquentis* was the chief element determining the arrangement of words in Greek composition; and their apparent dislocation is usually seen to be effective collocation, when the reader enters into the spirit of his author.*

Obs. 1. **Details of the Logical Order.** In the logical order, the subject precedes the predicate. Attributive matter belonging to the subject is generally (§. 8.) prefixed, appositional matter is always appended to it. In the predicate, when the last word of all is the finite verb, the other words are ranked in an order dictated by the intimacy of their connexion with the predicate, as

οἱ Ἕλληνες οἱ ἄτρομοι ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν, the Greeks, dauntless fellows, conquered the Persians at Marathon on this day.

---

* The student may aid his conceptions in this matter by trying in how many ways, according to the *animus loquentis*, he can collocate a sentence of ordinary English. Thus, 'I have been so engaged today writing letters, that I could not attend the committee', is the logical order; but, if the *day* were important, as in the case of a man who had not missed a day till this one, he would say '*Today* I have been &c.'; if again he wanted to make the *reason* of his non-attendance prominent, he would begin '*So engaged* have I been &c'; and again, if he had been annoyed by the particular *mode* of his occupation, he might, in the impotence of English to completely invert the sentence, betake himself to repetition, and say '*Letters, letters,* I have been so engaged to-day writing letters &c.'.

The *immediate* object of the finite verb *immediately* precedes it, and the circumstance of *place* stands nearer the finite verb than that of *time*. When a verb governs two cases, the accusative, being the immediate object, stands next the finite verb; and, when the two cases are two accusatives, that of the thing stands nearer than that of the person, as

τὸν παῖδα τὴν γραμματικὴν διδάσκω, I teach the boy grammar.

In Greek as in English, adverbs usually stand close beside the words whose meaning they affect.

Subordinate clauses do the work of substantives, adjectives, or adverbs, and are classified accordingly (§. 1. Obs. 4.). Hence they occupy in a compound sentence whatever place belongs to the part of speech they represent. E. G. a declarative clause, being substantival in function, takes the place of the substantival object, immediately after the *verbum declarandi* on which it depends, as

οἱ δ' ἔλεγον ὅτι ἄρκτοι πολλοὺς ἤδη διέφθειραν,
and they said that bears had already destroyed many.

Obs. 2. **Forms of Rhetorical Collocation.** In Homer, the sentences are as short, and the style as simple as in an English ballad, because Homer was a minstrel of the people; but in laboured compositions, especially in those prepared with a special view to the highly educated and critical, artificial forms of collocation were used for effect. For reasons already mentioned (§. 88. b.), these can seldom be imitated in English.

a. Hyperbaton, of which emphasis is the effect, consists in the separation of words that belong to each other, and therefore usually stand together, as of the noun and its adjective:

(Il. II. 483.) ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν,
illustrious and eminent among many heroes.

Comparatives are often so separated from such words as πολύ, πολλῷ used to strengthen them.

b. Chiasmus, named with reference to the Greek X, has the same effect as hyperbaton, but consists in the collocation of four words or clauses so as to exhibit a correspondence among them crosswise, i. e. a correspondence between the first and fourth, and again between the second and third, as

πολλάκις ἡδονὴ βραχεῖα μακρὰν τίκτει λύπην,
brief pleasure often begets long pain.

§. 89. **Declarative Clauses** i. e. clauses depending on a verb *sentiendi vel declarandi.*

a. The three principal ways of framing such clauses in Greek, viz. by ὅτι, ὡς with a finite verb; by an in-

finitival clause; and by a participle agreeing with the subject or object of the principal verb, have been already (§. 1. Obs. 5. §. 46. Obs. a. b.) exemplified. In illustration of their equivalence, here are two of them coordinated in the same sentence (Thuc. III. 3. 3.):

ἐσηγγέλθη γὰρ αὐτοῖς ὡς εἴη Ἀπόλλωνος . . . ἑορτὴ, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσιν, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν ἄφνω, and it was told them *that there was* a festival of Apollo which the Mytilenæans celebrated in mass, and *that there was* a chance, if they made haste, of falling suddenly upon them.

Introductory *ὅτι, ὡς*, and, after *verba sentiendi, εἰ* (§. 48. Obs. 2. b.) are not, however, perfect equivalents: they differ in power and directness, these qualities being at a maximum in *ὅτι*, at a minimum in *εἰ*. *When* the Greek infinitival clause has an Accusative, and *why*, has been already (§. 66. c.) pointed out. For a fourth way of expressing the declarative clause, viz. by *ὡς* with the Genitive Absolute, see §. 64.

b. The omission of introductory *that*, so frequent in English, is paralleled by the omission of *ὅτι, ὡς*, in Greek, but quite exceptionally, as (Herod. IV. 135. 9,)

προφάσιος τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι, under the following pretext, viz. (that) he was going to attack the Scythians with the flower of his army.

When the *verbum declarandi* is passive, *ὅτι* may be avoided by substituting the personal for the impersonal construction, as (Xen. Cyr. I. 2. 1.)

Φῦναι ὁ Κῦρος λέγεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος, Cyrus is even yet said by the barbarians to have been most handsome in person and most humane in soul; where

φῦναι ὁ Κῦρος λέγεται = *λέγεται ὅτι πέφυκεν ὁ Κῦρος.*

c. The real subject of the declarative clause often appears not as such, but as the object of the preceding *verbum sentiendi vel declarandi* (§. 74. b.); and great compactness is obtained by this idiom, which is called *Antiptosis*, as (Luke VI. 34.)

οἶδά σε τίς εἶ, I know thee who thou art;
ἤσθετο τό τε Μένωνος στράτευμα, ὅτι ἤδη ἐν Κιλικίᾳ ἦν, and he perceived Menon's army, that it was already in Cilicia.

d. The finite verb of a declarative clause is never of the Subjunctive Group. If the principal verb is unaugmented, then the dependent one in the declarative clause must be Indicative; if augmented, the dependent one may be either still Indicative, or, according to *oratio obliqua,* Optative (§. 96.).

§. 90. **Final Clauses.** *a.* The Greek equivalents of *ut* 'in order that', viz. ὡς, ὅπως, ἵνα, and Epic ὄφρα, require forms of the Subjunctive Group or of the Optative according to the law for the sequence of tenses (§. 40. a.), as

γράφω ἵνα μάθῃ, *scribo ut discat,* I write that he may learn;
ἔγραψα ἵνα μάθοι, *scripsi ut disceret,* I wrote that he might learn.

Forms of the Subjunctive Group, however, often occur where, according to the law for the sequence of tenses, Optative forms ought to be (§. 40. Obs. 2.), as

ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς,
purposely I awoke you not, that *you might pass the time* as pleasantly as possible.

Moreover, Subjunctive Group forms are replaced by the future Indicative with ὅπως and Epic ὄφρα, as

(Hom. Il. XVI. 242.) Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσὶν ὄφρα καὶ Ἕκτωρ
Εἴσεται, Embolden his heart within him *that* Hector too *may know.*
(Hom. Od. I. 57.) θέλγει ὅπως Ἰθάκης ἐπιλήσεται, she bewitches (him), *so that he may forget* Ithaca.

With augmented tenses of the Indicative, ὡς, ὅπως, and ἵνα express an unfulfilled purpose, as

(Plato) ἄξιον ἦν παρεῖναι, ἵνα ἤκουσας, it was worth being there *that you might*—or *in which case you would*—*have heard* (him).
So ὡς in Soph. O. T. 1392, and ὅπως in Aristoph. Pax, 136.

b. After verbs of *motion*, final clauses are also expressed by the relative pronoun with the same forms of the finite verb as are used with conjunctions; but Subjunctive Group forms are in this connexion extremely

rare, whereas the future Indicative is very common as a substitute both for Subjunctive Group forms, and for those of the Optative, as

(Thuc. VII. 25. 1.) *καὶ αὐτῶν μία μὲν ἐς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα οἵπερ τά τε σφέτερα ῥᾴσωσιν κ. τ. λ.*, and one of them (the ships) went to the Peloponnesus, conveying ambassadors *who should* both *declare* the state of their own affairs &c.
(Eur. Iph. T. 1177.) *καὶ πόλει πέμψον τιν' ὅστις σημανεῖ*, and send some one to the city *who shall (who may, that he may) give notice.*
(Demosth. *De F. Leg.* § 180.) *κήρυκα προαπεστείλατε ὅστις ἡμῖν σπείσεται*, ye sent a herald before us *who should make a truce* for us.

c. Apart from the finite verb, purpose is expressed by the genitive of the article with the Infinitive (§. 13. Obs. 3.), especially when the Infinitive is negatived; by the Infinitive alone, and by the future participle, as

ἔδυντο τὰ ὅπλα τοῦ τὴν ἐλευθερίαν καταλύειν,
arma ceperunt *opprimendae libertatis.*
ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὔβοιαν, and Atalanta too was fortified, that robbers might not commit depredations in Euboea.

ἦλθεν ἀδικεῖν, } *venit injurias factum;*
ἦλθεν ἀδικήσων, } he came to perpetrate wrong;
venit injurias facturus.

Obs. **Purpose ~ Result.** *a.* The genitive of the article with the Infinitive is used in the N. T. to denote the *result* as well as the *aim:*

(Mark. IV. 3.) *ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι*,
the sower went out *to sow.*
(Rom. VII. 3.) *ἐλευθέρα . . . τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα*,
free . . . *so that she is not* an adulteress.

How natural it is that the expressions for *aim* and *result* should coincide appears from their coincidence in the Greek ὅπως and the Latin *ut.*

b. In accordance with a Hebrew idiom, the genitive of the article with the infinitive is frequently used in the Septuagint and N. T. where neither design nor result is expressed, as

(Acts XXVII. 1.): *Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς*,
And when it was determined that we should sail.

c. In classic Greek, ὥστε is the regular conjunction introducing a consequence or result; and the distinctions are these:

actual result, by ὥστε, rarely ὡς, with Indicative;
conditional result, by ὥστε with finite potential form (§. 43.);
expected result, by ὥστε with Infinitive;
impossible or unfulfilled result, by ὡς, ὅπως, ἵνα, with augmented tense of Indicative (§. 42. Obs.).

Through λιτότης, an *actual* result may also be expressed as an expected one, i. e. by ὥστε with the Infinitive. Of these formulae, the first is negatived by οὐ, because it expresses an *actual* result: the others, expressing what belongs to the realm not of fact but of conception, are negatived by μή. Here are examples:

Ἄργος ἀνδρῶν ἐχηρώθη οὕτως, ὥστε οἱ δοῦλοι ἔσχον πάντα τὰ πρήγματα, Argos was so bereft of its male citizens, that the slaves had all business (in their hands); — *actual* result.

εἰ τις χρῷτο τῷ ἀργυρίῳ, ὥστε . . . κάκιον τὸ σῶμα ἔχοι, κ. τ. λ., if any one should use money, so that his body should be the worse for it &c. — *conditional* result.

οὕτως ἄφρων ἦν ὥστε μηδὲ βούλεσθαι ἐγκρατὴς ἑαυτοῦ γενέσθαι, he was so senseless as not even to wish to become master of himself; — *expected* or *actual* result.

(Soph. Oed. T. 1387.) ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην τὸ μὴ κλεῖσαι τοὐμὸν ἄθλιον δέμας, ἵν' ἦν τυφλός τε καὶ κλύων μηδέν, but, had stoppage been possible of that fountain of hearing by the ear, which is still open, I should not have refrained from closing up this wretched body of mine, so that I might be, or (§. 90. a.) *in which case* I should be both blind and deaf; — *unfulfilled* result.

§. 91. Relative Clauses. Owing to the participial wealth of the Greek verb, and the equivalence of the article with a participle to the relative with a finite verb (§. 4*.), relative clauses are by no means so frequent in Greek as in Latin. In this respect indeed, there is more than difference, there is opposition between the two languages. Whereas Latin writers delight to repeat *qui*, often superseding thereby the use of a copulative conjunction, the Greek relative pronoun is not repeated in successive clauses, even when a change of construction would necessitate a change in its case (§. 67. Obs. 3. a.).

a. Relative pronouns and adverbs, when their meaning is modified by ἄν (§. 49. Obs. 2.), take, like conjunctions in ἄν (§. 86.), a Subjunctive Group form. In

poetry indeed, but quite exceptionally even there, they are found unaccompanied by ἄν with Subjunctive Group forms, as

τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι,
of sufferings, those give most pain which are self-imposed.

Of themselves, relative pronouns and adverbs have no predilection as to mood. They are found with all tenses of the Indicative, and that too, contrary to Latin usage (§. 48. Obs. 1.), even when a reason is implied, as

Οὔκουν δικαίως (σὲ ἐπέτριβον) ὅστις οὐκ Εὐριπίδην ἐπαινεῖς; Did I not (trounce thee) justly who i. e. *inasmuch as thou* praisest not Euripides? (*qui E. non laudes*).

They are much used with the future Indicative to express *purpose* (§. 90. b.), and, in the deliberative sense, with forms of the Subjunctive Group and Optative forms (§§. 41. b. 42. a.), as

οὐκ ἔχω ὅ,τι πρῶτον λάβω, I know not which I shall take first;
οὐκ εἶχον ὅ,τι πρῶτον λάβοιμι, I knew not which I should take first.

They are also used with the Optative of indefinite frequency (§. 40. Obs. 1. b.), and with all finite potential forms, as

ὑμεῖς ἐστε παρ' ὧν ἄν κάλλιστά τις τοῦτο μάθοι,
ye are the people from whom one *might learn* this best.
οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἥδιστ' ἦν ἀκούειν, I did not wish to say to you such things as *would be* most agreeable for you to hear.

b. The relatives οἷος, ὅσος, kindred in force to ὥστε (§. 90. Obs. c.), are generally followed by the Infinitive, as (Soph. Oed. T. 1295.)

Θέαμα δ' εἰσόψει τάχα τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι, and thou shalt speedily see a sight *such as would draw pity* even from an enemy.

Obs. **Comparative Sentences.** These are expressed by relative adverbs, which are really conjunctions, and their demonstrative correlates (§. 49. Obs. 4.), viz. by

ὡς, ὥστε, ὥσπερ / ὅπως, Epic ἠΰτε } . . . οὕτως, ὧδε, ὥς = as . . . so.

The verb in comparative sentences is never Optative, is sometimes of the Subjunctive Group, but most commonly in the Indicative, as

(Il. II. 474.) *ὥστ' αἰπόλια πλατὲ' αἰγῶν αἰπόλοι ἄνδρες ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν, ὥς κ. τ. λ.*, *as* goatherds *may* easily *divide* their numerous flocks, after they have been mingled in the pasture, *so* &c.

(Il. XV. 383.) *ὥστε μέγα κῦμα θαλάσσης . . . νηὸς ὑπὲρ τοίχων καταβήσεται, . . . ὥς κ. τ. λ.*, *as* a great wave of the sea *shall dash* over a ship's bulwarks, *so* &c.

The English *the . . . the* in a parallelism of comparatives, for which superlatives are sometimes substituted in Greek, is rendered by *ὅσῳ . . . τοσούτῳ*, as (Thuc. VIII. 84. 1.)

ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν . . . οἱ ναῦται, τοσούτῳ καὶ θρασύτατα . . . τὸν μισθὸν ἀπῄτουν· the more free the sailors were, *the* more boldly they demanded their pay.

§. 92. **Temporal Clauses.** How time is marked by the Greek participles has been already (§. 46.) pointed out. By the finite verb, it is variously marked as follows:

a. Time *when* is marked by the Indicative with *ὅτε*, Epic *εὖτε*, *ὁπότε*, *ὡς*, *ὥσπερ*, *ὅκως* in Herodotus, *ὅπως* in Attic poetry, *ἡνίκα*, as

ὅτε ἐσάλπιγξεν, ἤρξαντο τῆς μάχης,
when the trumpet sounded, they began the battle.

b. Time *whenever* is marked, in reference to past events, by *ὅτε*, *ὁπότε*, *ὡς*, *ὅπως*, *εἴ που*, with the Optative (§. 40. Obs. 1. b.); and, in reference to present and future events, by subjunctive Group forms with conjunctions in *αν*, viz. *ὅταν*, *ὁπόταν*, *ὡς ἄν*, *ὅπως ἄν*, *ἐπήν* later *ἐπάν*, Ionic *ἐπεάν*, *ἐπειδάν*, as

τὸν Πλάτωνα ἤκουεν, ὁπότε ἐν Ἀθήναις διατρίβοι,
he used to attend Plato, *whenever he stayed* in Athens;
εἴ που ἐξελαύνοι, περιῆγε τὸν Κῦρον,
whenever he went out riding, he took Cyrus with him;
τότε δὴ, ὅταν ἃ χρὴ ποιῇς, εὐτυχεῖς,
whenever you do what you ought, then precisely are you happy.

c. Time *whilst,* merely as time, is marked by the Indicative, with *ἐν ᾧ*, *ἕως*, *ὄφρα* in poetry; but, when the connexion of cause and effect underlies the notion of present or future time, and the whole interval, not a mere point in it, is meant, by Subjunctive Group forms with *ἕως ἄν*. Compare

χρησμοὺς ἔνεγκε, ἕως καθεύδει,
bring forth the oracles, *whilst he is asleep;*
σιωπᾶτε, ἕως ἂν καθεύδῃ, hold your peace, *whilst* (i. e. *as long as*, and *because*) *he is asleep.*

d. Time *until that* is marked, in reference to past events, by the Indicative with ἕως, ἕως οὗ (τέως in post-Homeric Epic writers and sometimes in Attic prose), εἷς ὅ, ἔστε, μέχρις οὗ, ἄχρις οὗ, μέχρι (ἄχρι and ὄφρα in poetry); and, after negative clauses, with πρίν, πρὶν ἤ, πρὶν ἢ ὅτε: in reference to future events, by Subjunctive Group forms with ἕως ἄν, ἔσ' ἄν, ὄφρ' ἄν in poetry, Epic εἰσόκε, μέχρις ἄν (ἄχρις ἄν in poetry); and, after negative clauses, with πρὶν ἄν, as

τὸν φίλον ἐφύλαξα, ἕως ἀπέθανεν,
I tended my friend, *till he died;*
οὐ πρότερον ἀνωλόλυξε, πρὶν ἢ ἠδικήθη,*
he did not cry out, *till he was hurt.*
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου,
till I make thine enemies thy footstool;
οὐχὶ παύσομαι πρὶν ἄν σὲ τῶν σῶν κύριον στήσω τέκνων,
I shall not cease *till I make* you possessor of your own children.

Seldom in Attic, but often in Epic, ἄν is omitted. After negative clauses, πρίν may be used with the Infinitive also, and ἄν may accompany it when the reference is to a future event:

οὐ πρότερον ἐσάλπιγξε, πρὶν σὲ κελεῦσαι,
the trumpet was not sounded, *till you gave the order.*

e. Time *before that* after negative clauses is the same as time *until that* just treated of. After positive clauses, time *before that* is marked, in reference to past events, by the Indicative with πρίν, πρὶν ἤ, πρὶν ἢ ὅτε, or by the Infinitive with πρίν, πρὶν ἤ, and, in reference to future events, by the Infinitive with πρίν, πρὶν ἤ, as

ἀνωλόλυξε πρίν γ' ὁρᾷ κατὰ στόμα χωροῦντα λευκὸν ἀφρόν,
she cried out, *before she sees* white foam playing about her mouth.

---

* A pleonastic πρότερον or πρόσθεν is exceedingly common.

πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσι τοῖς στρατιώταις,
before completing four stadia, they come upon the soldiers;
τεθνήξεται πρὶν ἐμὲ ἀφικέσθαι, he will be dead *before I arrive.*

Time *before that*, in reference to both past and future events, may also be expressed by πρὸ τοῦ with the Infinitive, and by means of φθάνω 'I anticipate', as

φθάνεις ἕλκων ἢ τὰ πτηνὰ φεύγειν,
you draw (your nets) before the birds escape,

(lit.) 'you anticipate drawing', ἢ being justified by the notion of priority implied in φθάνεις. The same verb is used transitively to denote priority, as

ἔφθην αὐτοὺς ἀφικόμενος, I arrived before them.

f. Time *after that* is marked by the Indicative with ἐπεί, ἐπειδή, ἐξ οὗ, ἐξ ὅτου, ἐξ ὧν, ἀφ' οὗ, as

ἐπειδὴ ἀφίκοντο οἱ σύμμαχοι, ἔφυγον οἱ πολέμιοι,
after the allies *arrived,* the enemy fled.

Obs. **Causal Force of Temporal Conjunctions.** The causal force has already (§. 92. c.) been pointed out as arising from the temporal. It remains now to add that, though the cause precedes of course the effect, yet, whenever the effect is not momentary but continued, the cause may also be thought of as contemporaneous with the effect, sustaining it. Hence, not only ἐπεί, ἐπειδή implying antecedence, but also ὅτε, ὁπότε, ὡς implying contemporaneousness, are used in a causal sense, but only with the Indicative and the finite potential forms, as (Il. XXI. 95.)

μή με κτεῖν' ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι,
slay me not, *since (for) I am* not the same mother's son with Hector.
ὁτ' οὖν παραινοῦσ' οὐδὲν ἐς πλέον ποιῶ,
Since then by advising I get no further on. (Oed. Rex. 918.)

So, εἰ being originally temporal (§. 59. Obs. 2.), εἴγε = *siquidem,* since.

§. 93. **Conditional Sentences.** These consist of two clauses, one called *protasis* containing the condition, the other called *apodosis* containing the consequence which stands or falls with the condition. The protasis is introduced by εἰ with the Indicative or Optative, and by ἐάν with the Subjunctive Group: the apodosis is expressed by the Indicative, the finite potential forms, and the Imperative. The most usual combinations of protasis and apodosis are subjoined:

Protasis	Apodosis
α. εἰ ταῦτα λέγει,	ἁμαρτάνει, οὐκ εὐτυχήσει,
if he says so,	he is mistaken, he will not prosper.
εἰ ταῦτα ἔλεξεν,	ἥμαρτεν, οὐκ εὐτυχήσει,
if he said so,	he was mistaken, he will not prosper.
β. εἰ ταῦτα ἔλεγεν,	ἡμάρτανεν ἄν,*
if he were saying so,	he would be making a mistake.
εἰ ταῦτα ἔλεξεν,	ἥμαρτεν ἄν,
if he had said so,	he would have made a mistake.
γ. ἐὰν ταῦτα λέγῃ or λέξῃ,	ἁμαρτάνει, οὐκ εὐτυχήσει,
if he say (§. 40. c.) so,	he is mistaken, he will not prosper.
δ. εἰ ταῦτα λέγοι,	ἁμαρτάνοι ἄν, or εἰ ταῦτα λέξειεν, ἁμάρτοι ἄν,
if he should say (§. 40. c.) so,	he would be making a mistake.

The four forms of protasis convey respectively the following shades of meaning:

α. εἰ ταῦτα λέγει, if he says so, (which he does);
β. εἰ ταῦτα ἔλεξεν, if he said so, (which he didn't);
γ. ἐὰν ταῦτα λέγῃ, if he say so, (which is likely);
δ. εἰ ταῦτα λέγοι, if he should say so, (which is not likely).

α. Fact-Supposition. In formula *α*, the protasis consists of εἰ with any tense of the Indicative; the apodosis, of any Indicative tense without ἄν, or of the Imperative. The supposition in the protasis may or may not accord with fact, but it is always put as fact; and the connexion between protasis and apodosis is a necessary one, as

εἰ Θεὸς ἔστι, ἔστι καὶ ἔργα Θεοῦ·
if God exists, there exist also works of God;
σοὶ εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ δίδασκε,
if you are of a different mind, speak and instruct me;
ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι,
you were at liberty to leave the city, if the laws did not please you.

b. Not-Fact-Supposition. In formula *β*, the protasis consists of εἰ with any augmented tense of the Indicative; the apodosis, of any augmented tense of the Indicative with ἄν. The connexion between protasis and apodosis is again necessary; and, since the supposition in the protasis is connoted as not-fact, so is the consequence

* In Modern Greek, θά, formed from θέλω ἵνα thus — θέλω νά, θὲ νά, θά — is used with the augmented tenses of the Indicative as a potential particle exactly as was ancient ἄν.

in the apodosis. When the conditional sentence relates to the present, the Imperfect Indicative is used in both protasis and apodosis, the Aorist or Pluperfect Indicative being used in both, when the conditional sentence relates to the past, as

εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν· if I saw Philip acting justly, I should consider him a highly admirable man;

ἀπέθανον ἄν, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη·
I should have died, if the rule of the thirty had not been overthrown.

But not always. In particular, the imperfect is used in both protasis and apodosis to denote the *durative* past, as (Xen. M. S. 1. 1. 5.)

δῆλον οὖν ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν,
it is evident then that he would not have foretold, unless he had believed he would turn out a true prophet;

where Socrates' *constant* belief and *usual* manner of discourse are in question. On the other hand, the aorist is used in both protasis and apodosis, to denote the non-durative present, as

εἴ τίς σε ἤρετο, τί ἂν ἀπεκρίνω;
if any one asked you, what would you answer?

Very rare is the omission of *ἄν* in the apodosis, as

ἠσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην,
I should be ashamed of myself, if I were deceived by an enemy.

c. Probably-Fact-Supposition. In formula *γ*, the protasis consists of *ἐάν* with a Subjunctive Group form; the apodosis, of any unaugmented tense of the Indicative, or of an Imperative. This formula can be used only of the present and future. Compared with the certainty of Fact in formula *α*, and of Not-Fact in formula *β*, the probability expressed by *ἐάν* with a Subjunctive Group form is uncertainty; and the connexion between protasis and apodosis in formula *γ* cannot be called a necessary one. The aorist in the protasis of this formula has often the force of the English future-perfect, as

νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές, if you shall have laboured when young, you will have a prosperous old age.

d. Probably-Not-Fact-Supposition. In formula *δ*, the protasis consists of *εἰ* with the Optative; the apodosis, of the Optative with *ἄν*. The supposition in the protasis may or may not accord with fact, but it is always put as probably-not-fact, i. e. as merely possible; and the connexion between protasis and apodosis cannot be called a necessary one.

εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μή, ἆρ' ἂν εὐδαιμονοῖ; if any one were to possess wealth, and not to use it, would he be happy?

Formula *δ* also can be used only of the present and future. The Optative of indefinite frequency (§. 40. Obs. 1. b.), the only non-Indicative finite form which can be used of the past in the *oratio recta*, makes a temporal clause when introduced by *εἰ* (§. 59. Obs. 2.), and the sentence of which it forms one clause is not a conditional sentence at all, as

εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῄγε τὸν Κῦρον· whenever Astyages rode out, he led Cyrus about on a horse with a golden bridle.

Obs. 1. **Variations.** The above combinations are the most usual; but, in each case, it is the sense which determines what form of apodosis must be appended to what form of protasis. Here are variations quite common in formula *β* —

εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος, if we had given our aid then, Philip would not now be troubling us; *εἰ αὐτάρκη ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἐδεδώκει δίκην*, if decrees were of themselves sufficient, Philip would long ago have paid the penalty.

Of all the forms of apodosis, that of the Optative with *ἄν* was the most common, probably because it was the least direct, and therefore the most polite: it may be used with any protasis whatever, as

εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν· if you say so, you might be wrong. *ἐὰν ἐθελήσετε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσαισθε ἀγαθόν*· if you shall act worthily of yourselves, you might perhaps gain some great benefit.

Very rare is this form of apodosis with protasis *β*, but, when it is so found, the Optative must be translated with reference to the past, as (Hom.)

καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη·
and now Aeneas, ruler of men, would there have perished,
had not Venus, Jove's daughter, with keen eye watched over him.

Obs. 2. **Substitutes for *Εἰ*.** In the sense of *on condition that*, the following words are used, viz. ὅπως with the Future Indicative; ἐφ' ᾧτε with the Infinitive commonly, but also with the Indicative; and ὥστε with the Infinitive, as

(Soph. Oed. T. 1518.) γῆς μ' ὅπως πέμψεις ἄποικον·
on condition that you shall send me an exile from the land.
(Dem. p. 68. 11.) ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, they being allowed to rule over the other Greeks, *on condition that* they themselves be subject to the king.

Obs. 3. **Concessive Sentences.** These are just conditional sentences in which the protasis and apodosis are adversative. Accordingly, concessive sentences are expressed by the same formulae as conditional sentences, with the addition of certain adversative words:

εἰ καί, ἐὰν καί . . . ὅμως, if even
καὶ εἰ, καὶ ἐάν . . . ὅμως, even if } or although . . . yet.
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστιν, blind *though* you are, *yet* you perceive in what an evil case the city is;
ἄνθρωπος, καὶ εἰ ἦν ἀθάνατος, οὐκ ἂν εἴη εὐδαίμων, man, *even if* he were immortal, would not be happy.

§. 94. **Interrogative Sentences.** *a.* The speaker's tone of voice, represented by the writer's mark of interrogation, without any specially interrogative word, may shew that a question is put, as

Ἕλληνες ὄντες βαρβάροις δουλεύσομεν;
Greeks as we are, shall we become slaves to barbarians?

And very frequently such questions are emphasized by εἶτα, ἔπειτα, as

εἶτ' ἐσίγας Πλοῦτος ὤν; did you *then* hold your tongue, you Plutus?

b. Besides interrogative pronouns and adverbs, the most common signs of interrogation are the particles ἆρα, ἦ, neither of which, used alone, implies what kind of answer, positive or negative, is expected. But other particles are generally subjoined to them; and then

various formulae arise, which may be classified into two sets, according as the answer anticipated by the question is *yes* *ναί*, or *no* *οὐ* (§. 48. e.).

Questions.	*Positive Answers.*
ἆρ' οὐκ,	*πάνυ μὲν οὖν, παντάπασιν μὲν οὖν,*
ἦ οὐκ,	*κομιδῇ μὲν οὖν, παντάπασί γε,*
ἦ γάρ,	*πάνυ γε, σφόδρα γε, μάλιστά γε,*
ἄλλο τι ἤ,	*πάντως δή, καὶ μάλα, μάλιστα,*
ἄλλο τι.	*πάντως δή που.*
Questions.	*Negative Answers.*
ἆρα μή,	*οὐ δῆτα,*
ἦ που,	*οὐδαμῶς,*
μῶν (= μὴ οὖν).	*ἥκιστά γε.*

Answers, both positive and negative, may also be made with the appropriate tense of *φημί*, or *εἰμί*, and by repeating the emphatic word of the question, as

ἆρ' οὐ φθέγγεται Ἑλληνιστί; *φθέγγεται.*
he speaks Greek, doesn't he? he does.
ἆρα μὴ φθέγγεται Ἑλληνιστί; *οὐδαμῶς.*
he doesn't speak Greek, does he? not at all.

The most remarkable of these formulae is *ἄλλο τι ἤ*, which may be explained by supplying the same ellipsis as is supposed to exist in the Latin *nihil aliud quam rident*, *as*

ἄλλο τι (sc. *ποιεῖς*) *ἢ περὶ πλείστου ταῦτα ποιῇ*;
(lit.) Do you do anything else than regard these things as of the highest consequence? i. e. you regard these things as of the highest consequence, don't you?

c. Double questions are put by the following formulae, which are arranged in the order of their frequency in Attic, beginning with the most frequent:

πότερον . . ἤ, *πότερα . . . ἤ*, *ἆρα . . . . ἤ*,
μῶν . . . . ἤ, *ἦ* (poetic) *. . ἤ*, whether . . or.

If there are more particulars than two in the interrogative series, *ἤ* is repeated with each. Sometimes the sign of interrogation is omitted before the former of two alternatives: sometimes on the other hand, the second alternative is suppressed altogether, as (Soph. Phil. 1235.),

πότερα δὴ κερτομέων λέγεις τάδε; whether sayest thou this now in mockery? i. e. in mockery or in earnest.

When the second alternative is negative, ἦ οὐ is used when the negation applies to the finite verb, ἦ μή when it applies to any other word, as

(Plat. Rep. V. 473. a.) *ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὐ*; well then, whether do you consent thus far, or not?

(Plat. Phaedr. p. 263. c.) *Τί οὖν*; *τὸν Ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων ἢ τῶν μή*; What then? are we to say that Love belongs to debatable or to undebatable things?

Obs. **Indirect Questions.** *a.* The indirectness of a question depending on an unaugmented tense of the Indicative, on a Subjunctive Group form, or on the Imperative (§. 40. a.), is marked in Greek, if at all, by a change in the word introducing the question, not, as in Latin, by a change in the mood of the verb used. The indirectly interrogative pronouns (§. 27.) and adverbs (§. 50. c.) are the special words for introducing indirect questions, but the simple interrogatives were quite commonly used instead:

τίς εἶ; *μὴ μ' ἀνέρῃ ὅστις εἰμί*, or *τίς εἰμι*·
who art thou? don't ask me who I am;
quis es? ne me interroges quis sim.
πότε ἀφίκου; *εἰπέ μοι ὁπότε ἀφίκου*, or *πότε ἀφίκου*·
when cam'st thou? tell me when thou camest;
quando advenisti? dic mihi quando adveneris.

Here is an example which illustrates also what may be called cumulative interrogation:

ἀπὸ τούτων φανερὸν γενήσεται, τίς τίνος αἴτιός ἐστιν·
thereby it will become plain, who is guilty of what.

Indirect questions are also introduced, single ones by *εἰ*, *μή*, 'whether'; double ones by

εἰ . . . ἤ, *εἴτε . . εἴτε*, whether . . . or;
εἴτε . . ἤ, *εἰ . . . εἴτε*, both poetic.

And here again the indirectness of the question is marked by the introductory words, not by the form of the verb:

ὅρα μὴ παίζων ἔλεγεν, consider whether he said it in jest.
ἀποροῦμεν εἴτε ἄκων εἴτε ἑκὼν δέδρακεν,
we are uncertain whether he did it unwillingly or willingly.

b. If however the indirect question depend on an augmented tense of the Indicative, on the historic present, or on an Optative form (§. 40. a.), then the verb of the interrogative clause may either still remain as in the direct question, or pass into the Optative by virtue of *oratio obliqua* (§. 95. c.):

Direct. *πότερον ἔπαιζεν ἢ ἐσπούδαζεν*; whether was he joking or serious?

Indirect. *ἤδει οὐδείς, εἰ ἔπαιζεν ἢ ἐσπούδαζεν*, or *εἰ παίζοι ἢ σπουδάζοι*· nobody knew whether he was joking or serious.

c. The deliberative finite verb, whether of the Subjunctive Group, or Optative (§. 42. a.), is subject to the same law as Indicative forms:

Direct. πῶς σε ἀποδρῶ, how am I to escape you?
Indirect. ἐβουλευόμην, πῶς σε ἀποδρῶ, or πῶς σε ἀποδραίην. I was considering how I might escape you.

Here, the Optative, dictated by *oratio obliqua,* is the more common form.

d. Some of the forms used for putting direct questions are also used for putting indirect ones, particularly ἆρα when the question is single, and πότερον . . . ἤ when the question is double. Farther, in the indirect as in the direct double question, the verb is negatived by οὐ, and every other part of speech by μή (§. 94. c.), as

πρὶν δῆλον εἶναι πότερον ἕψονται Κύρῳ ἢ οὔ (ἕψονται), before it was clear whether they would follow Cyrus or not.
τούτῳ πρόσεχε τὸν νοῦν, εἰ δίκαια λέγω ἢ μή (δίκαια), attend to this, whether what I say is just or not.

§. 95. **Oratio Obliqua.** *a.* When the *ipsissima verba* of a speaker are quoted, they are merely an extract from his *oratio recta*, as

The king says (said): "Not even in my own relations do I trust", Ὁ βασιλεὺς λέγει (ἔλεξεν): "Οὐδὲ τοῖς ἐμαυτοῦ συγγενέσι πέποιθα".

The only peculiarity of direct quotation in Greek is that it *may* be introduced by ὅτι 'that', which is simply omitted in the English translation. Compare the Greek and the English of Matth. II. 23. V. 31. XXI. 16. Acts XI. 3. In the second of these passages, ὅτι introduces even an Imperative, as also in (Plat. Crit. p. 50. c.)

ἴσως ἂν εἴποιεν ὅτι, "ὦ Σώκρατες μὴ θαύμαζε τὰ λεγόμενα", perhaps they might say, "O Socrates, wonder not at what is said".

Similarly, the French *que* cannot be translated in 'il dit *que* oui', 'he says yes'; 'il dit *que* non', 'he says no'.

When however the *ipsissima verba* of a speaker are not quoted, but a modification of them is incorporated into the writer's own composition, the *oratio obliqua* arises; and it makes a great difference in Greek whether the *oratio obliqua* depend on an unaugmented or an augmented tense of the Indicative.

b. When the Greek *oratio obliqua* depends on an unaugmented tense of the Indicative, and is expressed by the finite verb, it exactly corresponds to the English *oratio obliqua*, E. G.

Recta. Ὁ βασιλεὺς λέγει· "Οὐδὲ τοῖς ἐμαυτοῦ συγγενέσι πέποιθα".
The king says: "Not even in *my* own relations *do I* trust".

Obliqua. Ὁ βασιλεὺς λέγει ὅτι οὐδὲ τοῖς ἑαυτοῦ συγγενέσι πέποιθε.
The king says that not even in *his* own relations *does he* trust.

The only change which here appears in the *oratio obliqua*, as compared with the *oratio recta*, is the personal reference of the verb and pronoun; and, when there is no opportunity of making this change, the *oratio recta* and the *oratio obliqua* coincide throughout, as

Recta. Ὁ δοῦλος λέγει· "Ὁ δεσπότης ἐξῆλθεν ἵνα κυνηγήσειεν".
The servant says: "The master went out to hunt".

Obliqua. Ὁ δοῦλος λέγει ὅτι ὁ δεσπότης ἐξῆλθεν ἵνα κυνηγήσειεν.
The servant says that the master went out to hunt.

Instead of by ὅτι with the finite verb, the principal verb may of course be expressed in the *oratio obliqua* by the infinitive as in Latin, or by a participle, as already exemplified (§. 1. Obs. 5. §. 46. Obs. a. §. 97. a.).

c. But, when the Greek *oratio obliqua* depends on an augmented tense of the Indicative, it no longer corresponds with the English *oratio obliqua*: the same change as in the *oratio obliqua* depending on an unaugmented tense is still made in the *personal* reference of both verb and pronoun, but, whereas in English the verb undergoes a change of *tense*, in Greek it undergoes a change of *mood*. When the *oratio obliqua* is constituted by ὅτι, ὡς with a finite verb, Optative tenses are substituted in it for their Indicative namesakes in the *oratio recta*.

§. 96. **Optative in the *Oratio Obliqua*.** *a.* All Optative forms are really tenses, i. e. time-forms, when used in the *oratio obliqua* depending on an augmented tense, or on the historic present, to represent their Indicative

namesakes in the *oratio recta;* and of the *future* Optative, this is the only use ever made. Compare

Recta. Ἀρχίδαμος ἐμοὶ ξένος ἐστίν, Archidamus *is my* guest.
Obliqua. Περικλῆς προηγόρευε ὅτι Ἀρχίδαμός οἱ ξένος εἴη, Pericles declared that Archidamus *was his* guest.

Recta. Οὔτε συσκηνοῦν ἤθελεν ἐμοὶ, μετά τε Πελοπίδου πάντα ἐβουλεύετο· He *refused* to occupy the same tent with *me,* and *laid* all his *plans* in concert with Pelopidas.
Obliqua. Κατηγόρει ὁ Λέων, ὡς οὔτε συσκηνοῦν ἐθέλοι ἑαυτῷ, μετά τε Πελοπίδου πάντα βουλεύοιτο· Leon's accusation was that he *refused* to occupy the same tent with *him,* and laid all his plans in concert with Pelopidas.

Recta. Ἡ ὁδὸς ἔσεται πρὸς βασιλέα μέγαν, the march *will be* to the great king.
Obliqua Κῦρος ἔλεξεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, Cyrus said that the march *would be* to the great king.

Recta Οἱ βάρβαροι ὑπέπεμψαν τὸν ἄνθρωπον, The barbarians *sent* the man *privately.*
Obliqua. Τότε ἐγνώσθη, ὅτι οἱ βάρβαροι ὑποπέμψειαν τὸν ἄνθρωπον· Then it became known that the barbarians *had sent* the man *privately.*

Recta. Συέννεσις λέλοιπε τὰ ἄκρα, Syennesis *has left* the heights.
Obliqua. Ἦκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπὼς εἴη* τὰ ἄκρα· A messenger came saying that Syennesis *had left* the heights.

An examination of these examples will shew that the English verb is not always able to mark the *oratio obliqua* by a change of tense†, but that the Greek verb always can by a change of mood.

---

* The perfect Optative is commonly resolved in this way by the auxiliary εἰμί.

† The Scotch dialect has an *oratio obliqua* form, exemplified in the following passage from Hume's History of England: "The general report is that he *should have said* in confidence to Clifford that, if he was sure that the young prince, who appeared in Flanders, was really son to king Edward, he never would bear arms against him". In this passage *should have said* is a Scotticism for *said*; but the Scotticism is quite classical in German, er ſoll geſagt haben, and also in French, witness the following extract from a newspaper: "Une dépêche de Calais annonce que Duruot et sa femme *auraient* été recueillis en mer par un bateau de pêche anglais de Grimsby."

b. Optative forms represent in the *oratio obliqua* not only the Indicative of the leading clause, but also the Indicative and Subjunctive Group forms of the accessory clauses in the *oratio recta*, *as*

Recta. Ἐὰν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἔπεμψα πρὸς βασιλέα ἀγγέλους, διαπράξομαί σοι ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.
If *you agree to a truce* till the messengers *I sent* to the king arrive, *I shall manage for you* so that the Greek cities shall be left independent.

Obliqua. Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.
Tissaphernes swore to Agesilaus that, if he *agreed to a truce* till the messengers *he had sent* to the king *arrived*, *he would manage for him* so that the Greek cities should be left independent.

In the conversion of this conditional sentence into the *oratio obliqua*, ἐάν is necessarily changed into εἰ (§. 86.); and διαπράξομαι, the leading verb of the *oratio recta*, is changed into the Infinitive rather than into the Optative with ὅτι, ὡς (§. 97.). Moreover, when the conditional sentence is of form β (§. 93.), the protasis is transferred without change into the *oratio obliqua*, so as to distinguish it from form δ, as

Recta. β. εἰ τοῦτ' ἐποίησαν ἕκαστος, ἐνίκησαν ἄν·
Obliqua. εἰ τοῦτ' ἐποίησαν ἕκαστος, ἔφη νικῆσαι ἂν αὐτούς·
If they had severally done so, he said they would have conquered.

Recta. δ. εἰ τοῦτο ποιήσειαν ἕκαστος, νικήσειεν ἄν·
Obliqua. εἰ τοῦτο ποιήσειαν ἕκαστος, ἔφη νικῆσαι ἂν αὐτούς·
If they should severally do so, he said they would conquer.

c. When the *oratio obliqua* is not formally introduced, and consists of only a single clause, which often happens when a reason is assigned or an inference drawn, but not in the writer's own name, the *oratio obliqua* is still recognisable by the presence of the Optative, as in (Thuc. II. 21. 3.)

τὸν Περικλέα ... ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι,
they blamed Pericles because, being general, *he did not lead them on.*

By using *ἐπεξάγοι* instead of *ἐπεξῆγε**, Thucydides shows that he is not guaranteeing this ground of censure, but merely reporting it out of the mouths of Pericles' accusers.

On the other hand, Optative forms occur in the *oratio obliqua* which are not due to it, but, having been required by the sense in the *oratio recta*, merely reappear in the *oratio obliqua*. Such are the Optative of indefinite frequency (§. 40. Obs. 1. b.), and the Optative of a final clause depending on a past verb (§. 90. a.).

§. 97. **Infinitive in the *Oratio Obliqua*.** *a.* The range of the Infinitive in the *oratio obliqua* is wider than that of the Optative. The Infinitive can be used for the leading verb of the *oratio recta*, including the potential forms (§. 45. Obs. 1.), in any *oratio obliqua;* whereas the Optative with *ὅτι*, *ὡς* can be used only in the *oratio obliqua* depending on an augmented tense, and is very seldom found in the *oratio obliqua* apodosis of a conditional sentence. The tenses of the Infinitive, whether potential or not, represent in the *oratio obliqua* their namesakes of the Indicative and Optative in the *oratio recta*.

Recta. *Κύκλωπες ἐν Σικελίᾳ ᾤκεσαν*, the Cyclops lived in Sicily.
Obliqua. *Κύκλωπες ἐλέγοντο ἐν Σικελίᾳ οἰκῆσαι*,
The Cyclops were said to have lived in Sicily.

Recta. *Ἐάν τι ἔχω, δώσω*· if I have anything, I shall give it.
Obliqua. *Εἴ τι ἔχοι, ἔφη δώσειν*· if he had anything, he said he would give it.

Recta. *Εἴ τι εἶχον, ἐδίδουν ἄν*· if I had anything, I should give it.
Obliqua. *Εἴ τι εἶχεν, ἔφη διδόναι ἄν*· if he had anything, he said he would give it.

b. The Infinitive is used, but seldomer than the Optative, in all sorts of accessory clauses also, and is accord-

* Similarly in German, the use of the Indicative implies the certainty of the event in the speaker's view, while the use of the Subjunctive mood implies no such guarantee. Thus, er ſagt, er iſt gefallen, 'he says he has fallen', implies that the reporter believes the saying true; whereas er ſagt, er ſei gefallen, which cannot be translated otherwise into English, leaves the truth or falsehood of the statement an open question.

ingly found introduced by relative pronouns and all sorts of conjunctions, except final ones, as

(Thuc. II. 13.) *ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτούς·* and moreover he added the sums of no small amount from the other temples, *which* (he said) *they would use.*

(Thuc. IV. 98. 4.) *ἔφασαν ... εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν·* they said *if they could* subjugate more completely those people's land, they would retain it. *τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεωγμένην καταλαμβάνειν τὴν θύραν·* after such talk, they started, he said; and, *when they got* to Agathon's house, they found the door open.

The use of ὅτι before the Infinitive may be regarded as pleonastic, like the ὅτι which often introduces the *oratio recta* (§. 95. a.); as (Xen. Cyr. I. 6. 18.)

λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, you say, quoth he, O father, as seems to me, *that,* as there is no use of an idle farmer, so *there is* no use of an idle general.

c. The Infinitive alone represents the Imperative in the *oratio obliqua,* as

Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλ' ἀπελθόντα δεῖξαι ἑαυτὸν τῷ ἱερεῖ, and he commanded him *to tell* no man, but to go and shew himself to the priest.

Compare this with Luke V. 14., which is an example of *oratio variata,* the Imperative of the *oratio recta* reappearing in the second clause instead of the Infinitive:

(Luke V. 14.) *Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλ' ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ.*

§. 98. *Oratio Recta* invading *Oratio Obliqua.* *a.* In the best writers, the Indicative of the *leading* clause in the *oratio recta* is, as a rule, changed into its corresponding Optative form in the *oratio obliqua.* The future Indicative very often declines this conversion; and less frequently all the other tenses do the same. Aeschines said of Demosthenes *δεινὰ ποιεῖ.* Demosthenes retorts

ἐβόα ὁ βάσκανος οὗτος ὅτι δεινὰ ποιῶ,

this detestable fellow *exclaimed* that *I do* dreadful things.

When the Indicative and Optative forms are interchanged in the *oratio obliqua,* the former denotes the more certain or more important event, as (Xen. An. II. 1. 3)

ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη μετὰ τῶν ἄλλων βαρβάρων· they said that Cyrus *was dead,* and that Ariæus had fled with the other barbarians.

b. In the *accessory* clauses again, the conversion of the moods is much less common; in the case of the augmented tenses of the Indicative, it is even extremely rare.* Owing to this inconstant use of the special *oratio obliqua* forms, the whole context must often be carefully reviewed in order to decide whether an accessory clause forms part of what the writer is reporting, or is an interposed statement of his own. Generally speaking, if the accessory clause be necessary to complete the sense of the leading one, it may be presumed to form part of what is being reported. The special use of Optative forms in the *oratio obliqua* has been a transient phenomenon in the Greek language characteristic of its prime. In Homer, ὅτι is not once found with the Optative; and in the N. T. there is not a single instance of the Optative due to *oratio obliqua.*

* It thus appears that, as the Greek Subjunctive Mood, including both Groups, answers to only one half of the Latin Subjunctive, and does not completely cover even that (§. 40. Obs. 1.); so the Optative, which comprises all the *oratio obliqua* forms of the finite verb in Greek, answers to only one half of the Latin Subjunctive in the *oratio obliqua,* and covers even that half very inconstantly. It is noteworthy also that, whereas the half of the Latin Subjunctive covered by the Greek Subjunctive Mood, including the Optative Group, consists of the present and imperfect tenses, the half of it covered by the Greek Optative as a group of *oratio obliqua* forms consists of the imperfect and pluperfect tenses.

APPENDIX.

I. English Summary of the Facts and Usages most characteristic of Greek, with References to the preceding Work.
II. Greek Summary of the Accidence and Syntax, after the manner of the native Greek Grammarians.
III. A Chapter on Accents.
IV. English Index to the preceding Work.
V. Greek Index to the preceding Work.

Practically then, and without prejudice to the reservation made (§§. 36. b. 36. Obs. a. 34. Obs.) in favour of the perfect when *permanent effects* are in question, the Greek Indicative had four working tenses represented in the active voice as follows:

Pres. γράφω *scribo* . . . . . §. 34.
Imperf. ἔγραφον *scribebam* . . . . . §. 37.
Fut. γράψω *scribam* . . . . . §. 35.
Aor. ἔγραψα *scripsi* . . . . . §. 39.

In the other moods, the perfect, pluperfect, and future-perfect tenses are still more infrequent than in the Indicative; while, by the coincidence in them of the present and imperfect, the above four tenses are reduced to three. Of these three, the future alone remains a tense, i. e. a true time-form, §. 45. b. but, wanting in the Subjunctive and Imperative, it is used in the Optative only to mark the *oratio obliqua*, ... §. 96. a.

In regard to the present and aorist tenses out of the Indicative, the grand peculiarity of the Greek verb is, that they are distinguished generally, not as tenses at all, but, like the *imperfect* and *aorist Indicative*, ... §. 39. Obs. 1. as marking, the former a *full-length view*, the latter an *end-view* of the action, in the Subjunctive, ... §. 40. c. in the Imperative, ... §. 44. a. in the Infinitive, ... §. 45. c. in the participles, ... §. 46. a.

The future is always a true time-form; but the other so-called tenses of the Optative are real time-forms only in the *oratio obliqua*, ... §§. 96. 97. a. those of the Infinitive only in the *oratio obliqua*, and after *verba sentiendi et declarandi*, ... §. 45. b.

If the Greek Subjunctive Mood, as compared with the Latin, is somewhat otiose, §§. 35. Obs. 3. 48. Obs. 1. 91. a. 94. Obs. a. b. there is a greater development and activity among the Greek participles, ... §. 46. c

The Latin supines are rendered, that in *-um* by the Greek Infinitive, ... §. 81. b. that in *-u* by the Greek Infinitive, active or passive, . . . §. 81. c.

The Latin gerund is rendered by the Greek Infinitive with ὁ ἡ τό, ... §. 6. a. Obs. 1. a.

The Latin gerundive, or participle in *-dus*, is rendered by the Greek verbals in *-τέος*, or by the Infinitive active, §§. 21. Obs. 2. a. 81. c.

5. **Adverbs.** The distinction between the negatives οὐ and μή is of the greatest moment, ... §. 48. Particularly remarkable, among the results of this distinction, is the power of the Greek Indicative with μή to represent the Latin Subjunctive, ... §. 48. Obs. 1.

Redundant negation, conditions of, ... §. 48. Obs. 4.
Among the so-called particles, ἄν is the most important: it is the sign of potentiality not only in the Indicative and Optative, ... §. 43.
but also in the Infinitive, ... §. 45. Obs. 1.
and with participles, ... §. 46. d.
Farther, in combination with any relative word, ἄν generalises the meaning of that word, and is always followed by a verb of the Subjunctive Group, ... §§. 49. Obs. 2. 86.

6. **Prepositions.** Tmesis of, ... §. 51. a.
anastrophe of, ... §. 51. Obs. 1.

7. **Conjunctions.** The adversatives μὲν...δέ characteristic, §. 55.
μή = *lest* after verbs of fearing and doubting, . . §. 59. Obs. 3.
ὡς subjective, ὅτε objective with participles, . . §. 46. c. *Cause.*

II. SYNTAX.

8. The following specifications expressed by cases of the noun, used either absolutely or with a preposition, will be found useful:

Place *where,* by the genitive in the older poets, §. 13. Obs. 1. a.
afterwards by the dative, more commonly by the dative with ἐν, and by the suffix -θι, ... §§. 15. a. 11. c.
whence, by the genitive with ἐξ, or ἀπό, and by the suffix -θεν, ... §§. 13. Obs. 1. a. 11. c.
whither, by the accusative alone in poetry, by the accusative with εἰς, πρός, ἐπί in prose, ... §. 16.
and by the suffixes -σε -δε -ζε, ... §. 11. c.
how far, by the accusative, ... §. 16.
Where of the person, i. e. the person in whose case, or with reference to whom, anything is or happens, by the Dative, then called *dativus ethicus,* . . . . . §. 15. d. Obs.
Where of the Thing, i. e. the scene where qualities and operations are displayed, by the Accusative, then called descriptive, ... §. 16. d.

Time *when, widely,* by the genitive, . . . §. 13. Obs. 2. b.
when, precisely, by the dative, ... §. 15. b.
when, as *time how long ago,* by the accusative with an ordinal numeral and ἤδη, ... §. 16. a.
how long, by the accusative, ... §. 16. a.
how long since an action did or did not take place, by the genitive with or without διά, ... §. 13. Obs. 2. a.

Cause, *manner, instrument,* and indeed any *circumstance,* in the Dative, ... §§. 15. 65. b.
The *antecedent* cause, and the *final* cause, in the Genitive, §. 13. Obs. 3. a.

The *personal cause* i. e. the agent, by the genitive, generally with ὑπό, παρά, or πρός, ... §§. 13. Obs. 3. b. 79. c.
also by the dative alone after the perfect and pluperfect passive, and verbals in -τέος, ... §§. 15. c. 70.

Quantity, generally in the accusative, ... §. 16. b.
but not when a Greek noun of dimension represents the English adjective, ... §. 71.
The *how much of price,* in the genitive, . . . §. 13. Obs. 4. b.
The *how much of difference,* in the dative, ... §. 15.

9. **Concord.** The chief peculiarities here are two viz. the *Attic schema,* by which a neuter plural takes a singular verb, §. 65. b.
and the *Attic attraction* of the relative into the case of its antecedent, ... §. 67. Obs. 1.
along with which may be considered *inverse attraction,* §. 67. Obs. 2.
The whole and part *schema* of apposition is noteworthy, §. 62. Obs. c.
The existence of a moribund dual is of small practical importance, ... §§. 63. Obs. 3. a. b. 65. Obs. 2. e.
Formulae, for collocating the article with adjective pronouns in concord with nouns, ... §. 7.
and for collocating the article with nouns and adjectives in concord, ... §. 8.

10. **Government.** The rules here, though not observed with Roman rigour, coincide nearly with those of Latin Syntax, except that the ablative is represented either by the genitive or the dative.
Formulae, for collocating the article with nouns in regimen, §. 8. Obs. a.
for collocating the article with a noun and substantival pronoun in regimen, ... §. 8. Obs. c.
The distinction between the *subjective* and the *objective* Genitive, though not peculiar to Greek, is highly important, § 68.
The Greek comparative degree takes the *genitive* of that which with anything is compared, ... §. 13. Obs. 4.
The syntax of verbals in -τέος is important, ... §. 80.
Among verbs governing one case, the chief deviation from Latin usage is in those denoting the operation of the senses, §. 72. Obs. f.
among verbs governing two cases, in those of *accusing* and *condemning,* being *compounds* of κατά, ... §. 75. Obs. d.
and in those of *clothing* and *stripping,* . . . . . §. 77.

11. **Passive Verbs.** The Latin passive has for its subject that which would be its direct object, an accusative, in the active voice. Under certain restrictions, the Greek passive may choose its subject among all the cases governed by the active voice of the same verb, whether genitive, dative, or accusative, ... §. 79. a. b.

12. **Verba declarandi et sentiendi.** The clause depending on these verbs can be put into three different forms, §§. 1. Obs. 5. 46. Obs. a. 89. a. and even into a fourth, viz. ὡς with the genitive absolute, §. 64. A modification of one of these forms gives great compactness, §. 89. c. The Greek exception to the rule that the Infinitive takes an Accusative before it is highly important, ... §. 66. c. Compactness furthered by *antiptosis*, ... §. 90. c.

13. **Sequence of Tenses**, law for, . . §. 40. a. & Obs. 2. a. b. Optative of *indefinite frequency*, ... §. 40. Obs. 1. b.

14. **Oratio Obliqua.** Contrary to Latin usage, there is no change of mood unless the principal verb be past, . §. 95. b. c. When the principal verb is past, the Optative is the proper form of the dependent finite verb, ... §. 96. but the dependent verb may be in the Infinitive, and must be so in the apodosis of a conditional sentence, ... §. 97. a. Also the Imperative Mood can be rendered in the *oratio obliqua* only by the Infinitive, ... §. 97. c. In accessory clauses, the Infinitive may be introduced by relative words and conjunctions, ... §. 97. b. Indirect interrogation, being akin to *oratio obliqua*, is subject to the same law as to moods, ... §. 94. Obs. a. b, and in both the law is observed with equal looseness, . . §. 98.

ΕΠΙΤΟΜΗ ΕΛΛΗΝΙΚΗ

πρὸς ὠφέλειαν τῶν διδασκάλων, τῶν τὰ τῆς Ἑλλάδος γλώσσης Ἑλληνιστὶ παραδιδόναι προθυμουμένων.

Α. ΟΡΟΙ ΓΡΑΜΜΑΤΙΚΟΙ.

α. Λόγος ὀνομάζεται ἅθροισις λέξεων ἀπέραιον δηλοῦσα διάνοιαν, οἷον 'οἱ Ἕλληνες εἰσέβαλον εἰς τὴν Ἀσίαν'. Τὰ δὲ τοῦ λόγου στοιχεῖα λέγονται ὧδε, ἄρθρον, ὄνομα, ἐπίθετον, ἀντωνυμία, ῥῆμα, ἐπίῤῥημα, πρόθεσις, σύνδεσμος, ἐπιφώνημα.

β. Τοῦ ὀνόματος αἱ πτώσεις ὀνομάζονται ὀρθὴ ἢ ὀνομαστικὴ, γενικὴ, δοτικὴ, αἰτιατικὴ, κλητική· τὰ δὲ τρία γένη ἀρσενικὸν, θηλυκὸν, οὐδέτερον. Τριπλοῦς δ' ἐστὶν ὡσαύτως ὁ ἀριθμὸς, δηλαδὴ ἑνικὸς, δυϊκὸς, πληθυντικός. Τοῦ ἐπιθέτου οἱ βαθμοὶ λέγονται θετικὸς, συγκριτικὸς, ὑπερθετικός.

γ. Τρεῖς ἔχει διαθέσεις τὸ ῥῆμα, ἐνεργητικὴν, μέσην, παθητικὴν, καὶ ἐν ἑκάστῃ διαθέσει πέντε διακρίνονται ἐγκλίσεις, ὧν τέσσαρες μὲν παρεμφατικαὶ, ὁριστικὴ, ὑποτακτικὴ, εὐκτικὴ, προστακτικὴ, μία δὲ ἀπαρέμφατος· μέρος δὲ τοῦ ῥήματός ἐστι καὶ ἡ μετοχή. Οἱ χρόνοι τοῦ ῥήματος λέγονται ὧδε· ἐνεστὼς, παρατατικὸς, μέλλων, ἀόριστος, παρακείμενος, ὑπερσυντελικός. Ἰστέον δ' ὡς οἱ μὲν ἀναύξητοι χρόνοι ἀρκτικοὶ, οἱ δὲ διʼ αὐξήσεως ἐσχηματισμένοι παρῳχημένοι ὀνομάζονται.

δ. Ὑποκείμενον λέγεται τὸ περὶ οὗ ὁ λόγος, καὶ κατηγορούμενον, ἢ κατηγόρημα, τὸ κατὰ τοῦ ὑποκειμένου λεγόμενον. Διὰ μόνου τοῦ ῥήματος, καὶ ταῦτά γε παρεμφατικοῦ σχήματος, κατηγορεῖταί τι· ὅθεν, ὅπου ἂν παρῇ ῥῆμα παρεμφατικὸν, πάρεστι καὶ λόγος, καὶ ἄνευ ῥήματος παρεμφατικοῦ, εἴτε ἐκφερομένου, εἴτε ἐννοουμένου, λόγος οὐχ ἵσταται.

Β. ΠΡΟΣΔΙΟΡΙΣΜΟΙ

ἐν οἷς, ἐμπρόθετοι ἢ ἀπρόθετοι, ἐπιῤῥηματικῶς τίθενται αἱ τοῦ ὀνόματος πτώσεις.

α. *Ὁ Τόπος, ὅπου ἵσταται ἢ κινεῖταί τι, ἐκφέρεται διὰ δοτικῆς, συνήθως μὲν ἐμπροθέτου, οἷον 'ἐν τῇ Ἀκαδημίᾳ', ἐνίοτε δὲ ἀπροθέτου, μάλιστά γ' ἐπὶ τῶν τῆς Ἀττικῆς δήμων, οἷον 'Μαραθῶνι'. Ὁ Τόπος, ὁπόσε κινεῖταί τι, ἐκφέρεται δι' αἰτιατικῆς, ἐν μὲν τῷ πεζῷ λόγῳ ἐμπροθέτου, οἷον 'διέβησαν εἰς Σικελίαν', 'ἔφυγον πρὸς τὴν γῆν', 'εἶμ' ἐπὶ ναῦν'· παρὰ δὲ ποιηταῖς ἐμπροθέτου τε καὶ ἀπροθέτου, οἷον (Σοφ.) 'δόμους στείχω ἐμούς'. Ὁ Τόπος, ὁπόθεν κινεῖταί τι, ἐκφέρεται διὰ γενικῆς, ἐμπροθέτου μὲν ἐν τῷ πεζῷ λόγῳ, οἷον 'ἐκ Λακεδαίμονος' ἢ 'ἀπὸ Συρακουσῶν φεύγειν'· ἐμπροθέτου δέ τε καὶ ἀπροθέτου παρὰ τοῖς ἀρχαΐζουσι ποιηταῖς, οἷον (Σοφ.) 'εἰ μὴ τόνδ' ἄγοιντο νήσου τῆσδε'. Ὁ Τόπος, δι' οὗ κινεῖταί τι, ἐκφέρεται διὰ γενικῆς, συνήθως μὲν ἐμπροθέτου, οἷον 'δι' οὐρανοῦ πορεύεται', ἐνίοτε δὲ, ἀλλὰ μόνον παρὰ τοῖς ἀρχαιοτέροις ποιηταῖς, καὶ ἀπροθέτου, οἷον (Ὅμ.) 'ἔρχονται πεδίοιο'.*

β. *Ὁ Χρόνος, ὁπότε γίνεταί τι, μάλιστά γ' ἐν τοιαῖσδε χρόνου διαιρέσεσιν ἐμφαινόμενος, ἃς ἂν οἱ ἄνθρωποι ξυνθέμενοι ποιεῖν ποιῶσι, ἐκφέρεται δοτικῇ ἀπροθέτῳ, οἷον 'τρίτῃ ὥρᾳ', 'μηνὸς εἰκοστῇ φθίνοντος'· ἐπὶ δὲ τῶν ἤδη γεγενημένων ἐκφέρεται καὶ αἰτιατικῇ ἀπροθέτῳ, τῇ τὰ ἀπὸ τοῦ περὶ οὗ ὁ λόγος συμβάντος μέχρι τοῦ νῦν παρελθόντα χρονικὰ διαστήματα διὰ τακτικοῦ ἀριθμητικοῦ ὀνόματος δηλούσῃ, ἔσθ' ὅτε τοῦ ἤδη παρεντιθεμένου, οἷον 'τρίτην ἤδη ἡμέραν ἀπέθανεν ὁ πατήρ'. Τὸ δὲ Χρόνου διάστημα, ἐν ᾧ γίνεταί τι, ἐκφέρεται γενικῇ, εἴτε ἀπροθέτῳ, ἄλλως τε καὶ ἐπὶ τῶν φύσει ὑπαρχουσῶν χρόνου διαιρέσεων, οἷον 'οἱ λαγῳ τῆς νυκτὸς νέμονται', εἴτε ἐμπροθέτῳ, προτιθεμένης ἐπὶ μὲν κυρίων ὀνομάτων τῆς ἐπὶ προθέσεως, οἷον 'ἐπὶ Θησέως', 'ἐπὶ Κύρου βασιλεύοντος', τὰ δ' ἄλλα προτιθεμένης τῆς διὰ προθέσεως, οἷον 'διὰ πολλοῦ αὐτοὺς οὐχ ἑώρακα'. Ὡσαύτως ἐκφέρεται τὸ Χρόνου διάστημα, ἐν ᾧ γίγνεταί τι, διὰ δοτικῆς μετὰ τῆς ἐν προθέσεως, οἷον 'ἐν ἑβδομήκοντα ἔτεσιν οὐκ ἂν εἰς λάθοι πονηρὸς ὤν'. Ὁ Χρόνος, ὁπότε ὡς ἔγγιστα γίνεταί τι, ἐκφέρεται δι' αἰτιατικῆς μετὰ τῆς περὶ ἢ ἀμφὶ προθέσεως, οἷον 'περὶ ἔτη μάλιστα πέντε καὶ ἑξή-*

κοντα', 'ἀμφὶ μέσας πω νύκτας'. Ὁ Χρόνος, ὁποσάκις γίνεταί τι, ἐκφέρεται διὰ γενικῆς ἀπροθέτου, οἷον 'ὁ ὀπλίτης δραχμὴν ἐλάμβανε τῆς ἡμέρας'.

γ. Τὸ Ποσὸν τόπου, χρόνου κ. τ. λ. ἐκφέρεται δι' αἰτιατικῆς ἀπροθέτου, οἷον 'ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα', 'πολὺν χρόνον ἐμάχοντο'· ἢ καὶ μετὰ τῶν ἀνὰ, κατὰ, παρὰ προθέσεων, οἷον 'ἀνὰ πᾶσαν τὴν γῆν', 'κατὰ ἢ παρὰ πάντα τὸν πόλεμον'. Δῆλον δ' οὖν ὡς τὸ τοῦ χρόνου πλῆθος γενικῇ τε καὶ αἰτιατικῇ ἐκφέρεται· ἔνεστι δ' ἐν ἑκατέρᾳ διαφορὰ ἥδε. Διὰ μὲν τῆς γενικῆς ὑπαινίσσεται σημεῖόν τι χρόνου ἐν τῷ πλήθει ὑπάρχον, καθ' ὁ ἐγένετο ἡ πρᾶξις, διὰ δὲ τῆς αἰτιατικῆς ἅπας ὁ χρόνος καθ' ὃν διήρκεσε ἡ πρᾶξις δηλοῦται. Τέλος, τὸ Ποσὸν ἐπὶ ἀνταλλαγῶν, δηλαδὴ τὸ τιμὴν δηλοῦν, κατὰ γενικὴν τίθεται, οἷον 'τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ Θεοί'.

δ. Τὸ Αἴτιον, ὁποιονδήποτε ἂν ᾖ, ἐξαιρουμένου δὴ τοῦ τελικοῦ αἰτίου, παρὰ τοῖς ποιηταῖς διὰ γενικῆς ἀπροθέτου, συνήθως δὲ διὰ γενικῆς μετὰ τῆς ὑπὸ προθέσεως ἐκφέρεται, οἷον 'ἀδικεῖσθαι ὑπό τινος'· κείσθω δὲ τοῦτο ποιητικοῦ αἰτίου παράδειγμα. Τὸ προτρεπτικὸν ἢ ἀναγκαστικὸν αἴτιον καὶ διὰ δοτικῆς ἐκφέρεται ἀπροθέτου, οἷον 'φόβῳ πράττειν τι'· πρὸς δὲ δι' αἰτιατικῆς μετὰ τῆς διὰ προθέσεως, οἷον 'λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι'. Ἔσθ' ὅτε καὶ τὸ ποιητικὸν αἴτιον διὰ δοτικῆς ἐκφέρεται ἀπροθέτου, τὰ μὲν πλείω ἐπὶ ἀντωνυμιῶν, ἄλλως τε καὶ τῶν παθητικοῖς ῥήμασι χρόνου παρακειμένου ἢ ὑπερσυντελικοῦ συντασσομένων, οἷον 'ταῦτα λέλεκταί μοι', πάντοτε δὲ ἐπὶ τῶν εἰς -τέος ληγόντων ῥηματικῶν, οἷον 'ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς'. Τριπλῇ ἐκφέρεται τὸ τελικὸν αἴτιον, δηλαδὴ διὰ γενικῆς μετὰ τοῦ χάριν ἢ ἕνεκα προθετικῶς ἐκλαμβανομένων, οἷον 'κολακεύουσιν ἕνεκα ἀργυρίου'· ἢ διὰ δοτικῆς μετὰ τῆς ἐπὶ προθέσεως, οἷον 'ἐπὶ γέλωτι'· ἢ δι' αἰτιατικῆς μετὰ τῆς πρὸς προθέσεως, οἷον 'παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν'.

ε. Ὁ Τρόπος, καθ' ὃν γίνεταί τι, διὸ δοτικῆς ἐκφέρεται, ἢ ἀπροθέτου, οἷον 'βίᾳ εἰς οἰκίαν παριέναι', ἢ καὶ τῆς ἐν προθέσεως προσλαμβανομένης, οἷον 'ἐν σιωπῇ ἐκάθηντο'· πρὸς δὲ καὶ δι' αἰτιατικῆς μετὰ τῆς κατὰ προθέσεως, οἷον (Δημ.) 'συμβαίνει τῷ μὲν (Φιλίππῳ), ἐφ' ἃ ἂν ἔλθῃ, ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν'.

ε. Τὸ Ὄργανον, δι' οὗ γίνεταί τι, διὰ δοτικῆς ἐκφέρεται, ἢ ἀπροθέτου, οἷον 'οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο', ἢ μετὰ τῆς ἐν προθέσεως, οἷον 'ἐν τόξοις διαγωνίζεσθαι'· πρὸς δὲ ἐκφέρεται διὰ γενικῆς μετὰ τῆς διὰ προθέσεως, οἷον 'δι' ὀφθαλμῶν ὁρᾶν'. Ἰστέον ὅτι τὸ ποσὸν, ὡς ὄργανον θεωρούμενον, μάλιστά γε τὸ διαφορᾶς μέτρον δηλοῦν, κατὰ δοτικὴν τίθεται ἀπρόθετον, οἷον 'ἐνιαυτῷ πρεσβύτερος'.

ϛ. Τὸ κατά τι δι' αἰτιατικῆς ἐκφέρεται, ἀπροθέτου μὲν τὰ πολλὰ, οἷον 'δεινοὶ μάχην', 'ἁλγῶ τοὺς πόδας'· ἐνίοτε δὲ καὶ μετὰ τῶν κατὰ, πρὸς, εἰς προθέσεων, οἷον 'ξανθὸς κατὰ τὴν κόμην', 'σοφὸς πρός τι', 'ἔνδοξος εἰς τὰ πολεμικά'. Ἡ δὲ δοτικὴ, τὴν κατά τι σχέσιν ὡς ὄργανον δηλοῦσα, τίθεται ἀπροθέτως, οἷον 'ἄμαχοι καὶ πλήθει, καὶ πλούτῳ, καὶ τέχνῃ, καὶ ῥώμῃ'.

Γ. ΚΑΝΟΝΕΣ ΣΥΝΤΑΞΕΩΣ, ΟΙ ΚΥΡΙΩΤΕΡΟΙ.

α. Ὀνόματα, τὰ μὲν πρὸς τὸ αὐτὸ πρόσωπον ἢ πρᾶγμα ἀναφερόμενα, ὁμοιοπτώτως τίθενται, οἷον 'Δημοσθένης ὁ ῥήτωρ'· τοῦτο δὲ ὀνομάτων πρόσθεσις καλεῖται. Τὰ δὲ πρὸς διάφορα ἄλλῳ ἄλλο ὑποτάσσεται ἐπὶ γενικῆς, οἷον 'ὁ τοῦ δένδρου καρπός'.

β. Τὸ Ἐπίθετον καὶ ἡ Μετοχὴ συμφωνοῦσι τοῖς εἰς ἃ ἀναφέρονται ὀνόμασι κατὰ γένος, ἀριθμὸν, πτῶσιν, οἷον 'χρηστὸς ἀνὴρ', 'οἱ παῖδες οἱ φοιτῶντες εἰς τὰ διδασκαλεῖα'. Πολλῶν τῶν ὀνομάτων ὄντων, τίθεται τὸ ἐπίθετον ἢ ἡ μετοχὴ πληθυντικῶς. Ἐπὶ μὲν ἀψύχων, εἴτε ὁμογενῶν εἴτε ἑτερογενῶν, κατ' οὐδέτερον γένος, οἷον 'ταραχαί καὶ στάσεις ὀλέθρια ταῖς πόλεσι', 'λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος, ἀτάκτως ἐῤῥιμμένα, οὐδὲν χρήσιμά ἐστιν'. Ἐπὶ δὲ ἐμψύχων, τῶν μὲν ὁμογενῶν, κατὰ τὸ τοῖς ὀνόμασι κοινὸν γένος, τῶν δὲ ἑτερογενῶν, κατὰ τὸ ἐπικρατέστερον· ἔστι δὲ ἐπικρατέστερον τὸ μὲν ἀρσενικὸν τοῦ θηλυκοῦ, τὸ δὲ θηλυκὸν τοῦ οὐδετέρου, π. χ. 'ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ' λέγονται, καὶ οὐχὶ 'ἀγαθαί'. Ἰστέον δ' ὅτι, ἡνίκα κατ' ὀνομαστικὴν ἐπίθετόν τι ὀνόματι παρατίθεται ἐνάρθρῳ, καίτοι τοῦ συνδετικοῦ ἐλλείποντος, λόγος αὐτοτελὴς ἀπαρτίζεται· οὕτω δὴ τὸ 'θνητὸς ὁ ἄνθρωπος' δύναται τὸ 'θνητός ἐστιν ὁ ἄνθρωπος', καὶ τὸ 'ὁ ἄνθρωπος θνητός' δύναται τὸ 'ὁ ἄνθρωπος θνητός ἐστιν'. Μετοχῆς δὲ κατὰ γενικὴν ὀνόματι παρατιθεμένης, προσδιορισμὸν δὴ τότε ἡ συμφωνία αὕτη, χρονικὸν ἢ ὑποθετικὸν ἢ ἄλλον οἱονοῦν, ἐπιῤῥηματι-

κῶς πως ἐκδηλοῖ, οἷον 'ὄρθρου γενομένου ἀφικόμεθα'· 'ὁρῶ, τοῦ χωρίου χαλεποῦ ὄντος, τοὺς τριηράρχους ἀποκνοῦντας'. Αὕτη δὲ ἡ πτῶσις ἡ σύνταξις ἀπόλυτος παρὰ τοῖς νεωτέροις καλεῖται.

γ. Παρεμφατικοῦ ῥήματος τὸ ὑποκείμενον τίθεται κατ' ὀνομαστικὴν*, καὶ ταύτῃ συμφωνεῖ τὸ ῥῆμα κατ' ἀριθμόν τε καὶ πρόσωπον, οἷον 'Κῦρος τέθνηκε'. Εἰώθασι μέντοι οἱ Ἀττικοὶ πληθυντικὴν ὀνομαστικὴν οὐδετέραν, ἐὰν ἄψυχα μάλιστα δηλοῖ, ῥήματι ἑνικῷ παρατιθέναι, οἷον 'ἔαρος θάλλει τὰ ῥόδα', καὶ τοῦτο δή ἐστι τὸ λεγόμενον σχῆμα Ἀττικόν. Ἐκφαίνεται δὲ καὶ τοὐναντίον· ὑποκείμενον δηλαδὴ περιληπτικὸν καθ' ἑνικὸν ἀριθμὸν ἐφέλκεται τὸ ῥῆμα κατὰ πληθυντικόν, ἐξόχως δὴ ὅταν διακρισις τῶν ἐν τῇ πληθύϊ ὑποκειμένων νοῆται, καὶ τὸ ῥῆμα καθ' ἑκάστου τούτων κατηγορῆται, οἷον (Ὅμ.) 'ὡς φάσαν ἡ πληθύς'· ἄλλως δὲ, τοῦ ὑποκειμένου ὡς ἁπλῆς ἑνάδος νοουμένου, παρατίθεται καὶ τὸ ῥῆμα καθ' ἑνικὸν ἀριθμὸν, οἷον 'ἀναρίθμητός ἐστιν ἡ πληθύς'. Ἐν τούτοις τε κἂν τοῖς ἑξῆς παραδείγμασι 'ἀνὴρ σὺν παιδὶ πάρεισι', 'ἀνὴρ καὶ γυνὴ πάρεισι', τὸ κατά σύνεσιν ἰσχύει σχῆμα. Πλειόνων δ' ὄντων τῶν τοῦ ῥήματος ὑποκειμένων καὶ ἑτεροπροσώπων, τίθεται τὸ ῥῆμα κατὰ τὸ ἐπικρατέστερον, νικᾷ δ' ἀεὶ τὸ πρῶτον τὸ δεύτερον πρόσωπον, καὶ τοῦτο τὸ τρίτον, οἷον 'ξυμφωνοῦμεν ἐγώ τε καὶ ὑμεῖς', 'οὐ σὺ μόνος, οὐδὲ οἱ σοὶ φίλοι, πρῶτοι καὶ πρῶτον ταύτην τὴν δόξαν περὶ θεῶν ἔσχετε'. Ἀλλὰ καὶ κατὰ τὸ προσεχέστερον, ὁποιουδήποτε ἀριθμοῦ τε καὶ προσώπου ἂν ᾖ, τίθεται τὸ ῥῆμα, οἷον 'ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ', 'ἑνίκων οὗτοι οἱ ξένοι, καὶ ἡμεῖς μετ' ἐκείνων'.

δ. Τῆς ἀπαρεμφάτου τὸ ὑποκείμενον τίθεται κατ' αἰτιατικὴν, οἷον 'πάντας τοὺς ἀνθρώπους ἁμαρτάνειν ἀληθές'. Ἐὰν ὅμως τὸ αὐτὸ ἔχῃ ὑποκείμενον ἡ ἀπαρέμφατος καὶ παρεμφατικόν τι ῥῆμα ἐξ οὗ ἐξαρτᾶται ἡ ἀπαρέμφατος, ἢ παραλείπεται τὸ ὑποκείμενον τοῦτο, τὸ ἀμφοτέροις κοινὸν, οἷον 'ὁμολογῶ ἡμαρτηκέναι', ἢ τίθεται κατ' ὀνομαστικὴν, οἷον 'φησὶ αὐτὸς τὴν ἐπιστολὴν γεγραφέναι'.

---

* Συνήθως μὲν παραλείπονται αἱ ὑποκείμενον δηλοῦσαι ἀντωνυμίαι, οἷον 'ἀλγῶ τὴν κεφαλήν'· τὸ γὰρ πρόσωπον διὰ τῆς καταλήξεως αὐτοῦ τοῦ ῥήματος δηλοῦται. Ἐμφάσεως δὲ χάριν ἐκφέρονται, οἷον 'οὐ σὺ, ἀλλ' ἔγωγ' ἐτόλμησα τὸν ποταμὸν διαβῆναι πρῶτος'.

ε. Ἡ ἀναφορικὴ λεγομένη ἀντωνυμία συμφωνεῖ τῷ ἑαυτῆς ἡγουμένῳ κατὰ γένος καὶ ἀριθμὸν καὶ πρόσωπον, οἷον 'Ζεὺς ὃς ἐφορᾷ πάντα'. Τῷ συντακτικῷ δὲ σχήματι, ὃ καλεῖται ἕλξις ἢ ἕφελξις, ἕλκεται ἡ ἀντωνυμία εἰς τὴν πτῶσιν τοῦ ἡγουμένου, καὶ δὴ τὸ 'χρῶμαι τοῖς ἀγαθοῖς ἃ ἔχω' τρέπεται ὧδε, 'χρῶμαι τοῖς ἀγαθοῖς οἷς ἔχω', ἢ καὶ, μεταθέσει τοῦ ἡγουμένου, 'χρῶμαι οἷς ἔχω ἀγαθοῖς'. Ἀντιστρόφως δ' ἔσθ' ὅτε καὶ ἡ ἀντωνυμία ἕλκει τὸ μετατεθειμένον ἡγούμενον, καὶ δὴ τὸ 'οὗτος ἐστὶν ὁ ἀνὴρ ὃν εἶδες' μεταβάλλεται εἰς τὸ 'οὗτος ἐστὶν ὃν εἶδες ἄνδρα'.

ς. Γενικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ πληρώσεως, μεθέξεως, ἐμπειρίας, ἐπιμελείας, μνήμης, ἐπιτυχίας, φειδοῦς σημαντικά, καὶ τὰ τούτοις ἐναντία· πρὸς δὲ ἐκ τῶν ἐπιθέτων τὰ ῥηματικὰ εἰς -ικός λήγοντα, τὰ ἐκ τοῦ α στερητικοῦ σύνθετα, καὶ τὰ παραθετικά, τὰ συγκριτικὰ δηλαδὴ καὶ ὑπερθετικά, καὶ τούτοις ἀνάλογα, οἷον δεύτερος, περιττός· ἐκ δὲ τῶν ῥημάτων τὰ ἀρχικὰ καὶ ὑπαρχικά, τὰ ἐνάρξεως ἢ λήξεως σημαντικά, καὶ τὰ τῶν αἰσθήσεων, πλὴν τοῦ ὁρῶ.

ζ. Δοτικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ ὁμοιότητος, ἀναλογίας, προσεγγίσεως, μίξεως σημαντικά, τά τε φιλικὴν ἢ ἐχθρικὴν πρός τινα διάθεσιν δηλοῦντα, ἅπερ, συντομίας χάριν, περιποιητικὰ καὶ ἀντιπεριποιητικὰ ὑπὸ τῶν γραμματικῶν καλοῦνται· πρὸς δὲ τὰ ἀπρόσωπα λεγόμενα ῥήματα.

η. Αἰτιατικῇ συντάσσονται τὰ ἰδίως ἢ ἀμέσως μεταβατικὰ ῥήματα. Μεταβατικὰ καλοῦνται τὰ ῥήματα τὰ τοιάνδε ἐνέργειαν δηλοῦντα, ἥτις ἐξ ἀνάγκης εἰς πρόσωπον ἢ πρᾶγμα διάφορον τοῦ ὑποκειμένου, τὸ παρὰ γραμματικοῖς ἀντικείμενον λεγόμενον, μεταβαίνει. Π. Χ. διὰ τοῦ τρέχειν δηλοῦται μὲν ἐνέργεια, ἀλλ' ἐπεὶ αὐτοτελές τι ἐκφαίνει, οὐδὲ πρὸς συμπλήρωσιν τῆς ἑαυτοῦ ἐννοίας ἀντικείμενον ἐπιδέχεται, μεταβατικὸν οὐ λέγεται· τὰ δὲ σφάττειν, ἐπιθυμεῖν, ἕπεσθαι, μεταβατικὰ λέγονται ῥήματα, ἅτε ἐπ' ἄλλο τι μεταβαινούσης τῆς δι' αὐτῶν δηλουμένης ἐνεργείας, οἷον ἐν τοῖς 'σφάττω τὸν βοῦν', 'ἐπιθυμῶ σοφίας', 'δεῖ ἕπεσθαι τῷ ἡγεμόνι'. Διαιρετέα δὲ ἐν τούτοις τὰ ἰδίως ἢ ἀμέσως μεταβατικὰ τῶν ἐμμέσων μεταβατικῶν ῥημάτων· ἔνεστι γὰρ διαφορὰ ἥδε. Τὰ τῇ αἰτιατικῇ συντασσόμενα ῥήματα, φύσει δραστικώτερα, ἐμφαίνουσι καὶ μεταβολήν τινα τοῦ ἀντικειμένου, διὸ καὶ ἰδίως ἢ ἀμέσως μετα-

βατικὰ καλοῦνται· τὰ δὲ γενικῇ ἢ δοτικῇ συντασσόμενα, μόνην τὴν τοῦ ὑποκειμένου διάθεσιν ἐνδηλοῦντα, τοῦ δὲ ἀντικειμένου οὐδεμίαν μεταβολὴν, ἐμμέσως μεταβατικὰ ὑπὸ τῶν γραμματικῶν καλοῦνται. Ἕνια ῥημάτων εἴδη διπλοῦ δέονται ἀντικειμένου, ὧν τὸ πρῶτον, πρὸς ὃ ἰδίᾳ ἡ τοῦ ῥήματος ἐνέργεια φέρεται, κατ' αἰτιατικὴν τιθέμενον, ἄμεσον λέγεται, τὸ δὲ κατ' ἄλλην τινὰ τῶν πλαγίων, ἢ καὶ καθ' ἑτέραν αἰτιατικὴν, ἔμμεσον. Π. Χ. ἐν τῷ 'Χριστιανοῦ ἀληθινοῦ ἐστι τοῖς πεινῶσιν ἄρτον διδόναι', τὸ ἄρτον, τὸ μεταβολήν τινα, θέσεως δηλονότι, ὑφιστάμενον, καὶ κατ' αἰτιατικὴν τιθέμενον ἀντικείμενον, ἄμεσον λέγεται, τὸ δὲ πεινῶσιν, ἔμμεσον. Δίπτωτα δὲ ταῦτα οἱ γραμματικοὶ καλοῦντες διακρίνουσι τῶν λοιπῶν, ἃ μονόπτωτα ἐκεῖνοι ὠνόμασαν.

θ. *Αἰτιατικῇ καὶ γενικῇ συντάσσονται τὰ πληρωτικὰ καὶ πενωτικὰ, οἷον 'ζεύγη καὶ ὑποζύγια σίτου γεμίσαντες', 'οἶμαι ταύτης ἀπαλλάξειν σὲ τῆς ὀφθαλμίας'· τὰ μνημονευτικὰ, οἷον 'ἀναμμνήσκειν τινά τινος'· τὰ ἀνταλλακτικὰ, οἷον 'πλείστου τιμᾶν τι'· τὰ δεόμενα τοῦ προσδιορισμοῦ τῆς αἰτίας δι' ἣν τι γίνεται, οἷον 'ἐπαινεῖν τινα τῆς ἀρετῆς'.*

ι. *Αἰτιατικῇ καὶ δοτικῇ συντάσσονται τὰ δόσεως, διηγήσεως, ἐναντιότητος σημαντικὰ, οἷον 'τὰ ἀγαθὰ διδόναι τοῖς δικαίοις', 'τὸ ἀληθὲς ἀγγέλλειν τινί', 'ἴσους ἴσοις πολεμίοις ἀντιτιθέναι.'*

κ. *Διπλῇ αἰτιατικῇ συντάσσονται τὰ ἐκτευκτικὰ, τὰ παιδευτικὰ, τὰ ἐνδύσεως ἢ ἐκδύσεως σημαντικὰ, τὰ τὴν ἔννοιαν ἔχοντα τοῦ εὖ ἢ κακῶς λέγειν ἢ ποιεῖν.*

λ. *Τὰ εἰς -τέος λήγοντα ῥηματικὰ διττὴν ἔχουσι τὴν σύνταξιν. Τὰ μὲν ἐξ ἰδίως μεταβατικῶν ῥημάτων καταγόμενα ἢ συμφωνοῦσι, ἐπιθέτων καὶ μετοχῶν δίκην, τῷ τοῦ λόγου ὑποκειμένῳ, οἷον 'διαφυλακτέα ἡ τάξις', ἢ τίθενται κατ' οὐδέτερον γένος, ἑνικῶς τε καὶ πληθυντικῶς, μεταβαλλομένης τῆς πρότερον ὀνομαστικῆς εἰς αἰτιατικὴν, οἷον 'διαφυλακτέον' ἢ καὶ 'διαφυλακτέα τὴν τάξιν'. Τὰ δὲ ἐξ ἐμμέσως μεταβατικῶν ῥημάτων παραγόμενα, κατὰ μόνον τὸν δεύτερον τρόπον συντάσσονται· ἰστέον ὅμως ὅτι τῶν ῥηματικῶν τούτων τὸ ἀντικείμενον κατὰ τὴν πτῶσιν τίθεται, τὴν τῷ ῥήματι οἰκείαν ἐξ οὗ παράγεται ἕκαστον, οἷον 'ἀντιληπτέον τῶν πραγμάτων', 'ἐπιχειρητέον τῷ ἔργῳ'.*

Δ. ΠΕΡΙ ΑΠΟΦΑΤΙΚΩΝ ΜΟΡΙΩΝ.

α. *Πᾶσαι μὲν αἱ τοῦ ῥήματος ἐγκλίσεις, πλὴν τῆς ἀπαρεμφάτου, κατηγοροῦσί τι κατά τινος, προδηλότατον δ' ὡς ἑκάστη κατὰ τὴν οἰκείαν αὐτῆς φύσιν καὶ δύναμιν· καὶ τὰ ἀποφατικὰ μόρια, τῇ τῶν ἐγκλίσεων δυνάμει ἑλκόμενα, ἄλλῃ ἄλλο πρέπει. Καὶ δὴ καὶ τῇ ὁριστικῇ, ὡς θετικόν τι καὶ βέβαιον παριστώσῃ, πρέπει τὸ ἀποφατικὸν οὐ, οἷον 'οὐκ ἔστι ταῦτα'· ταῖς δὲ λοιπαῖς τῶν ἐγκλίσεων, αἳ οὐκ ὄντως τι ὂν παριστᾶσι, ἀλλά τι ὑποτιθέμενον, ἢ προστασσόμενον ἢ εὐκτὸν, πρέπει τὸ μή, οἷον 'μὴ ὑβρίσῃς', 'μὴ γένοιτο', 'ὦ τέκνα μὴ καταφρονεῖτε τοῦ πένητος'.*

β. *Ἡ ἐνιαχοῦ παράβασις τοῦ κανόνος τούτου, οὐκ οὖσα ἀλλὰ φαινομένη, κυρεῖ μάλιστα τὸ ῥηθέν. Ἐν τῷ Ὁμηρικῷ 'οὔπω τοίους ἴδον ἀνέρας, οὐδὲ* ἴδωμαι', τὰ τοῦ μέλλοντος τῆς ὁριστικῆς ἐπέχουσα ἡ ὑποτακτικὴ ὄντως τι ὂν καὶ οὐχ ὑποτιθέμενον ἐξηγεῖται. Τὸ 'οὐκ ἂν γένοιτο ταῦτα', καὶ παρόμοιοι λόγοι, οὐχ ὑποτιθέμενόν τι δηλοῦντες, ἀλλ' εὐγενείας ἢ χάριτος ἕνεκα τὸ τοῦ θετικοῦ βαρὺ καὶ αὐστηρὸν μετριάζοντες, τὰ ἴσα ἔχουσι λόγῳ θετικῷ· ἔστιν ἃ ὁ ῥηθεὶς λόγος οὐκ ἄλλος ἢ ὁ 'οὐκ ἔστι γενέσθαι ταῦτα'. Ἐν τῇ διηγήσει τίθεται οὐ μετ' εὐκτικῆς, ἡνίκα ἡ ἔγκλισις αὕτη τὰ τῆς ὁριστικῆς ἐκπληροῖ, οἷον 'λέγων ὅτι οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπιτύχοι'· αὐτὸς γὰρ ὁ λέγων ἐπέτυχον εἶπεν ἄν, καθ' ὁριστικήν. Ἔστι δ' ὅτε καὶ ἡ ὁριστικὴ ἀποβάλλουσα τὴν οἰκείαν αὐτῆς θετικὴν δύναμιν, καὶ ὑποθετικὴν παρατιθεμένη, ἕλκει τὸ μή· ἔστι δὲ τοῦτο ἰδεῖν, ὅταν ἐρωτήματα, καὶ εὐχὰς, καὶ ὑποθέσεις ἐνδηλοῖ. Οὐκ ἔστι δ' εὑρεῖν οὐδαμῶς παρὰ τῇ προστακτικῇ τὸ οὐ παρακείμενον. Τέλος δὲ παρὰ τῇ ἀπαρεμφάτῳ, καὶ μετοχῇ, κρατούντων τῶν καθόλου εἰρημένων, παράκειται οὐ ἐπὰν ὁ λόγος ἀναλυόμενος ὁριστικῇ, μὴ δὲ ἐπὰν ὑποτακτικῇ ἢ εὐκτικῇ μετατρέπηται.*

---

* *Τὸ περὶ τῶν ἁπλῶν μορίων λεγόμενον ἀληθεύει καὶ περὶ τῶν ἐκ τούτων συνθέτων.*

A CHAPTER ON ACCENTS.

NATURE AND HISTORY OF GREEK ACCENTUATION.

Both accent and quantity have, and must have some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more pregnant words and syllables with a superior tension of the voice. And so long as consonants remain solid, will it take longer time to get over two of them in pronunciation than over one; whereby is established for all languages the venerable but inaccurately expressed rule, that a short vowel becomes long before two consonants.

In English, the development of accent is powerful, that of quantity feeble — so feeble that the structure of our verse depends on accent alone. In Greek, both accent and quantity were powerfully developed, so that whereas accent, the intellectual element, overbore quantity in prose, in verse on the other hand quantity, the musical element, overbore accent. The Modern Greek professor, reading Homer to his students according to the accents, conveys to them no sense of melody, no sound indeed of verse at all; and the English professor, declaiming Demosthenes without the accents, instead of rendering that other melody of prose, murders the orator's language. For be it well noted that not accents themselves, but only accentmarks were introduced about B. C. 264, fifty-eight years after the death of Demosthenes; and that the introducer of them was the most distinguished grammarian and literary critic of his time, Aristophanes of Byzantium. The Greek language, which had penetrated along with the arms of Alexander into a multitude of foreign countries, was then holding the place of honour wherever, under Alexander's successors, Greek rule continued; and myriads of foreigners were learning the language of their Greek masters, to all of whom Aristophanes, by his system of accent-marking, offered a much-needed help to correct pronunciation. On the dispersion of the educated Greeks after the fall of Constantinople in 1453, they taught their language in the capitals of Europe pronouncing

it with the accents of Aristophanes, which they had learned by the ear, as well as from books; and, though the modern popular dialects of Greece deviate, as after the lapse of 2000 years they could not but deviate, more than did the ancient popular dialects from the accentuation registered by Aristophanes, yet so much of that accentuation still remains in the speech of the uneducated, as to demonstrate, even if the nature of the case had left room for doubt, that the ancient τόνος was the same kind of voice-*tension* which occurs in Modern Greek, and with which under the name *accent* we are familiar in English.

Accordingly, the English elocutionist, not less than Aristophanes, has to point out *enclitics* and *proclitics*, and in the very same sense. For most sentences contain, besides the magistral words pronounced with emphasis (ὀρθότονοι), others connecting or introducing these, the ministerial character of which is shown by unemphatic pronunciation; and such ministerial words are called *enclitic* when they follow, *proclitic* when they precede the magistral word to which they belong. Compare

Ποῦ	εἰσιν	οἱ	ἄνδρες;
(accented)	(enclitic)	(proclitic)	(accented)
Where	are	the	*men?*
(accented)	(enclitic)	(proclitic)	(accented).

Again, in English as in Greek, words written with the same letters are distinguished by accentuation, as

πείθω	I persuade,	*ob*ject (noun);
πειθώ	persuasion,	ob*ject* (verb).
φόρος	tribute,	*min*ute (noun);
φορός	bearing,	min*ute* (adjective).
ὥς	thus,	*that* (demonstrative);
ὡς	as, that,	that (relative).

Even the rule that the accent in Greek is never farther back than the antepenult receives some illustration from English. Compare

ἔγραφον	I was writing,	*cor*poral;
ἐγράφομεν	we were writing,	cor*por*eal.

The movement of the accent is here the same in both languages because in our case, as in that of the Greeks, it is difficult to the tongue and disagreeable to the ear to pronounce a long train of unaccented syllables.

The main difference between the accentuation of English and that of Greek is that, whereas the former is independent of quantity, the latter is limited by it, the position and the movement of the accent in Greek being determined to a large extent by the quantity of the final syllable, as will be shown below. It is also true that distinctions of meaning by accent are much more numerous and important in Greek than in English. Jelf (§. 53.) gives fully two hundred of them; but the following only are subjoined as being of common occurrence:

ἄγων	leading,	ἀγών	contest;
ἀληθές	true,	ἀληθες	indeed!
ἀμυγδαλῆ	almond-tree,	ἀμυγδάλη	almond;
βασίλεια	queen,	βασιλεία	kingdom;
βίος	life,	βιός	bow;
δῆμος	the people,	δημός	fat;
εἶμι	I go,	εἰμί	I am;
εἶς	thou art,	εἰς	into;
ἐστέ	ye are,	ἔστε	be ye;
ἔχθρα	hostility,	ἐχθρά	hostile;
ἦ	surely,	ἤ	or;
θέα	spectacle,	θεά	goddess;
θόλος	dome,	θολός	mud;
θυμός	mind,	θύμος	thyme;
ἴον	violet,	ἰόν	going;
ἵππων	of horses,	ἱππών	stable;
κἄν	καὶ ἐν,	κἄν	καὶ ἐάν;
κῆρ	heart,	κήρ	fate;
μόνη	alone,	μονή	stay;
μύριοι	ten thousand,	μυρίοι	thousands;
νόμος	law,	νομός	district;
ὁ	the,	ὅ	which;
οἶκοι	houses,	οἴκοι	at home;
πότε	at what time?	ποτέ	at some time;
σίγα	be silent,	σἴγα	silently;
σχολή	leisure,	σχολῇ	at leisure;
ταῦτα	these things?	ταὐτά	the same things;
τίνες	who?	τινές	some;
φῶς	light,	φώς	man;
ὦμος	shoulder,	ὠμός	raw.

Other examples may be found under the heading 'Differences of meaning marked by accent only' in the English Index.

In laying down his rules, Aristophanes could not take much account of dialectic diversities of accentuation. The Lesbian Aeolic loved to throw the accent as far back as possible, like the modern English, which is changing pres*tige* into *pres*tige, after the model of *ves*tige, as it has already changed the old adver*tise*, still heard in Scotland, into *ad*vertise. The Doric dialect again adhered more closely than any other to the ancient general rule which made the accent, i. e. the emphasis of sound, coincide with the emphasis of sense. This rule so far pervades the system of Aristophanes, which was accommodated to the Attic standard, that accent may still be called the intellectual element in Greek pronunciation; for generally the accent still marks, except where quantity forbids, either the radical syllable in which lies the radical meaning, or a formative syllable in which

lies an important modification or application of that meaning. The intellectual character of accent is strongly marked in verbs and their cognates, as

γράφω I write,	γραφίς *instrument* of writing,
ἔγραφον I *was* writing,	γραφεύς *person* writing,
γραφή *act* or *result* of writing,	γραφικός *suited for* writing.

In compounds also, when quantity allows, the accent commonly passes to the modifying word, as

δόξα expectation, παράδοξος contrary to expectation;
σοφός wise, σοφία wisdom, φιλόσοφος lover of wisdom;
ἴθι go, ἄπιθι go away; δός give, ἀπόδος give back.

The intellectual character of Greek accentuation farther appears in the very small number of neuter nouns accented on the final syllable, the inferior importance of the neuter gender being thereby signified. Also, in the strongly demonstrative final *-ί* of the Attic dialect always attracting the accent to itself, as

οὗτος this, οὑτοσί this here; ἐκεῖνος that, ἐκεινοσί that there.

And most beautifully in the distinction between such words as

μητρόκτονος mother-slain, and μητροκτόνος mother-slaying;

the accent being in each word on the *active* element.

Two other examples are mentioned below, viz. the constant marking of τίς interrogative throughout with the acute accent on the first syllable; and the anastrophe of many vocatives.

ACCENTUATION OF WORDS TAKEN SINGLY.

Whatever secondary accents may be in a word, there is always a primary one dominating these, beside which they sound weak. Aristophanes contented himself with marking only this primary accent, calling it ὀξὺς τόνος, i. e. *acute accent* (ά), in opposition to the βαρὺς τόνος, i. e. *grave accent* (ὰ) which, though unwritten, he yet conceived as existing on all syllables not marked with the ὀξὺς τόνος. Hence the rule: *Each Greek word, taken singly, is marked with but one accent;* and it has been already stated that *this one accent is never placed farther back than the antepenult.*

The domination of the primary accent often issues in the absorption by the syllable that bears it of the syllable immediately following. This is the true reason of the final *e* in French words like *père, mère,* having become evanescent to muteness. The same tendency is illustrated in the derivation of many Italian words from the Latin, as *bontà* from *bonitatem.* Wherever this absorption happened in Greek, Aristophanes marked the syllable so obtained by uniting over it the accents of the two coalescent syllables, viz. the

acute and the grave thus (ά), or in a waving line thus (ᾶ), whence this form of accent was called *τόνος περισπώμενος*, i. e. *circumflex accent.* That the written acute shall *precede* the understood grave accent in the original form of the word is ordinarily indispensable to the emergence of the circumflex accent: compare

ἐφιλέετον = *ἐφιλεῖτον*, and *ἐφιλεέτην* = *ἐφιλείτην.*

The only exception to this rule is in the final syllable of simple contract nouns and adjectives, as

Uncontracted	Contracted
κάνεον,	*κανοῦν*, basket;
χρύσεος χρυσέα χρύσεον,	*χρυσ-οῦς -ᾶ -οῦν*, golden;
πορφύρεος πορφυρέα πορφύρεον,	*πορφυρ-οῦς -ᾶ -οῦν*, purple.

The only place where the combination of the acute and following grave does not result in the circumflex accent is in the nominative dual of 2d declension contract nouns and adjectives: *ὀστέω* and *χρυσέω* are contracted into *ὀστώ* and *χρυσώ*. Accordingly, wherever the circumflex accent occurs, a contraction in the above circumstances is either known or presumed, as

πλόυτος (trisyllabic) = *πλοῦτος*, *πράαγμα* = *πρᾶγμα.*

When the contraction results in a diphthong, the circumflex accent is placed over the *latter* of the two vowels composing the diphthong. An obvious corollary here is that, since no accent is placed farther back than the antepenult, *the circumflex, i. e. the combination of an acute with the following grave, never can be farther back than the penult.*

In respect of accentuation then, words taken singly are called, those having

an acute on the last syllable,	*Oxytone;*
an acute on the penult,	*Paroxytone;*
an acute on the antepenult,	*Proparoxytone;*
a circumflex on the last syllable,	*Perispomenon;*
a circumflex on the penult,	*Properispomenon;*
no written accent on the last syllable, therefore the understood grave accent on the last syllable,	*Barytone.*

Now come the two grand rules for writing the acute and the circumflex, which accents alone appear in Greek words taken singly:

1. *The acute accent may be on any one, whether long or short, of the last three syllables, and is the only accent ever placed on the antepenult; but it can be there only when the last syllable is short both by nature and by position.*

2. *The circumflex accent is placed only on syllables long by nature, is confined to the last two, and can be on the penult only when the last syllable is short by nature.*

Certain Ionic and Attic genitives, as *Ἀτρείδεω*, *πόλεως*, and compounds of *γέλως* and *κέρας*, as *φιλόγελως* and *ἄκερως*, are only apparent exceptions to these rules: for, in the above genitives, *εω* formed by synizesis only one syllable; and, in the above compounds, *ε* was by syncope dropped out of the pronunciation. These and the like words were therefore really paroxytone.

That limitation of accent by quantity to which reference has already been made clearly appears in the above rules, which accordingly yield the following corollaries regarding quantity:

α. Circumflexed syllables are long by nature.

β. Properoxytone words and properispomena have the final syllable short, the former both by nature and by position, as *μέλισσᾰ*, the latter by nature at any rate, as *μοῦσᾰ*, *ἐριβῶλᾰξ*.

γ. When in a paroxytone word the penult is long by nature, so also is the final syllable, as *ὥρᾱ*.

In applying the above rules regarding the acute and circumflex accents, it must be kept in mind that, contrary to the earliest Greek usage and to the Doric, final *-αι* and *-οι*, diphthongs though they be, are yet treated in accentuation as if they were short, except in the 3d pers. sing. of the Optative, and in the adverb *οἶκοι*. Hence the threefold distinction in verbs of which the future has three or more syllables and a long penult, as in *βουλεύω*, *βουλεύσω*.

βουλεύσαι, 3d singular 1 aorist Optative Active;
βουλεῦσαι, 1 aorist Infinitive Active;
βούλευσαι, 2d singular 1 aorist Imperative Middle.

To those who disregard the accents in pronouncing Greek, the study of rules for accentuation must be repulsive, and can yield only the minimum of profit; for, from the nature of the case, the mind can be familiarised with the details of accentuation, and can apprehend truly even the nature of the thing so called only through the ear. But, in learning to pronounce and write Greek with the accents, the following rules will be found of service.

Nouns. The accent of the nominative singular remains throughout, unless a change be required by one or other of the two grand rules given above, or by some one of the following special rules:

α. In the first declension, the genitive plural is perispomenon, *-ῶν* being contracted for *-άων*, *-έων*, except in *ἀφύη anchovy*, *χλούνης wild-boar*, *χρήστης usurer*, which keep the accent on the penult to distinguish their genitives plural from those of the adjectives *ἄφυής* witless, *χλουνός* yellowish, *χρηστός* serviceable.

β. In the first and second declensions, genitives and datives from oxytone nominatives are perispomena, as

	from Nom. Sing. *ποιητής*			from Nom. Sing. *ἀγρός*		
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
Gen.	*ποιητοῦ*	*ποιηταῖν*	*ποιητῶν*	*ἀγροῦ*	*ἀγροῖν*	*ἀγρῶν*
Dat.	*ποιητῇ*	*ποιηταῖν*	*ποιηταῖς*	*ἀγρῷ*	*ἀγροῖν*	*ἀγροῖς*.

The only exception to this rule is in the genitive singular of the Attic second declension, which remains oxytone, as, from Nom. *νεώς*, Gen. *νεώ*, but Dat. *νεῷ* according to the rule.

γ. In the third declension, almost all genitives and datives from monosyllabic nominatives are accented on the last syllable, the form of the accent being acute or circumflex according as the last syllable is short or long, as

from Nom. Sing. *πούς*			from Nom. Sing. *θρᾷξ*		
Sing.	Dual	Plur.	Sing.	Dual	Plur.
Gen. *ποδός*	*ποδοῖν*	*ποδῶν*	*θρᾳκός*	*θρᾳκοῖν*	*θρᾳκῶν*
Dat. *ποδί*	*ποδοῖν*	*ποσίν*	*θρᾳκί*	*θρᾳκοῖν*	*θρᾳξίν*.

Θρᾷξ is one of a very few contracts which observe this rule; for monosyllabic contract nominatives, being originally dissyllabic, do not properly come under it. Hence, the distinction between *κήρ* 'fate' and *κῆρ* (*κέαρ*) 'heart' is continued in the oblique cases thus:

Nom. *κήρ*	fate,	Nom. *κῆρ*	heart,
Gen. *κηρός*	of fate,	Gen. *κῆρος*	of heart,
Dat. *κηρί*	to fate,	Dat. *κῆρι*	to heart,
Acc. *κῆρα*	fate.	Acc. *κῆρ*	heart.

Moreover, this rule is observed only in the singular number by the following nouns:

δάς	torch,	*οὖς*	ear,	*Τρώς*	a Trojan,
δμώς	slave,	*παῖς*	child,	*φώς*	blister,
Θώς	jackal,	*σής*	moth,	*φῶς*	light.

After the model of these nine monosyllabic nouns, are accented the syncopated genitives and datives singular of *πατήρ*, *μήτηρ*, *θυγάτηρ*, *γαστήρ*, and all the syncopated genitives and datives of *ἀνήρ*, excepting the dative plural, which case in all these syncopated nouns is paroxytone, ending in *-άσι*.

For the accentuation of the nominative case of nouns, the following rules are given:

FIRST DECLENSION.

Perispomena, are all contracts, as *Ἑρμῆς*, *μνᾶ*.
Oxytone, are most verbals in *-της*, as *ποιητής*.
Paroxytone, are

all in *-συνη*,	. . . . .	as *δικαιοσύνη*,
all diminutives in *-ισκη*,	. . . . .	„ *παιδίσκη*,
all in *-ας*,	. . . . .	„ *ταμίας*,
all patronymics in *-δης*,	. . . . .	„ *Πηλείδης*,
all feminine patronymics in *-ινη*,	. .	„ *Νηρίνη*,
„ „ „ „ *-ωνη*,	. .	„ *Ἀκρισιώνη*,
all in *-ειᾶ* derived from verbs,	. . .	„ *βασιλείᾶ*,
most abstracts in *ιᾶ*,	. . . . .	„ *σοφίᾶ*.

Accented as far back as possible, are all in -ᾰ́, as μέλισσᾰ́, μοῦσᾰ́, including of course those in -ειᾰ́, whether derived from nouns, as βασίλεια *queen*, or from adjectives, as ἀλήθεια truth.

SECOND DECLENSION.

Oxytone, are
- all verbals in -μος, ... as λογισμός,
- most others in -μος with long penult, . „ βωμός.

Paroxytone, are
- all diminutives in -ίσκος, ... „ νεανίσκος,
- all diminutives in -ιον preceded immediately by the stem, ... „ παιδίον.

Accented as far back as possible, are most neuters, particularly
- all neuters in -τηριον, ... as χρηστήριον,
- all diminutives in -αριον, ... „ παιδάριον,
- „ „ „ -ιδιον, ... „ οἰκίδιον,
- „ „ „ -υδριον, ... „ μελύδριον,
- „ „ „ -υλλιον, ... „ εἰδύλλιον.

THIRD DECLENSION.

Perispomena, are
- all monosyllabic neuters, ... as πῦρ,
- most monosyllabics having acc. in -ν, . „ βοῦς.

Oxytone, are
- all nouns in -ας gen. -αδος, ... „ λαμπάς,
- „ „ „ -αν, ... „ παιάν,
- „ „ „ -ευς, ... „ βασιλεύς,
- „ „ „ -εων, ... „ νυκτεών,
- „ masculine nouns in -ηρ, ... „ κρατήρ,
- „ female patronymics in -ις, ... „ Ἀτλαντίς,
- „ nouns in -ις gen. ῐδος, ... „ σφραγίς,
- „ „ „ -ῡς, ... „ ἰχθύς,
- „ „ „ -ω, ... „ ἠχώ,
- „ local collectives in -ων, ... „ γυναικών,
- most others in -ων, ... „ χειλιδών,
- all nouns in -ως gen. οος, ... „ ἠώς,
- most monosyllabics having acc. in -α, . „ πούς.

Accented as far back as possible, are
- all nouns in -ις gen. -εως, ... „ πόλις,
- „ „ „ -υς gen. -εως, ... „ πέλεκυς,
- „ „ „ ξ, ... „ κόραξ,
- „ verbals in -τωρ, ... „ ῥήτωρ,
- „ nouns in -ψ, ... „ λαῖλαψ,
- „ neuter nouns, ... „ τεῖχος.

Because, in calling out a person's name to attract his attention,

the voice naturally begins with emphasis, the accent of the Vocative case is often thrown as far back as possible, as

Nom. ἀνήρ, θυγάτηρ, δαήρ, δεσπότης, σωτήρ,
Voc. ἄνερ, θύγατερ, δᾶερ, δέσποτα, σῶτερ.

In proper names also, the same usage exists, the last vowel of the stem being shortened to admit of the accent being thrown back, as

Nom. Ἀπόλλων, Ποσειδῶν,
Voc. Ἄπολλον, Πόσειδον.

But, in compound proper names, the anastrophe is only apparent, because in them the short final syllable of the Vocative allows the accent to be where it ought to be, viz. on the modifying word, as

Nom. Ἀγαμέμνων, Ἀριστογείτων, Σωκράτης,
Voc. Ἀγάμεμνον, Ἀριστόγειτον, Σώκρατες.

The noun γυνή is deemed the most irregular in point of accentuation; yet, on the supposition of a real anastrophe in the Vocative, and of a Nominative form γυναίξ, the irregularity is reduced to that of syncopated nouns, like πατήρ, *all* the genitives and datives being accented on the last syllable, thus

	Singular	Dual	Plural
Nom.	γυνή	γυναῖκε	γυναῖκες
Gen.	γυναικός	γυναικοῖν	γυναικῶν
Dat.	γυναικί	γυναικοῖν	γυναιξί
Acc.	γυναῖκα	γυναῖκε	γυναῖκας
Voc.	γύναι	γυναῖκε	γυναῖκες.

Adjectives. The accentuation of adjectives is the same as that of the nouns on the model of which they in their several genders are declined, except in the genitive plural feminine of adjectives in -ος -η or -α -ον, which gen. plur. fem., instead of being perispomenon according to the rule for genitives plural of the first declension, takes, when written with the same letters as the masculine and neuter, the same accentuation also, as

Nom. Sing. ἅγιος ἁγία ἅγιον,
Gen. Plur. ἁγίων ἁγίων ἁγίων.

The first three cardinal numerals, like monosyllabic nouns of the third declension, accent their genitives and datives on the last syllable: even the feminine of εἷς does so, and the compounds of εἷς through all genders in the singular, thus

Nom.	οὐδείς	οὐδεμία	οὐδέν
Gen.	οὐδενός	οὐδεμιᾶς	οὐδενός
Dat.	οὐδενί	οὐδεμιᾷ	οὐδενί
Acc.	οὐδένα	οὐδεμίαν	οὐδέν.

For the accentuation of the Nominative case of adjectives, the following rules are given:

Oxytone: are

all verbals in	-ικος, ...	as ἀρχικός,
„ „ „	-τος, ...	„ δυνατός,
„ ordinals „	-στος, ...	„ εἰκοστός,
most adjectives in	-λος, ...	„ ψιλός,
„ „ „	-νος, ...	„ σεμνός,
„ „ „	-ρος, ...	„ αἰσχρός,
all „ „	-υς, ...	„ ἡδύς.

Notable exceptions in -νος are adjectives denoting material, as ξύλινος, and country, as Ταραντῖνος.

Paroxytone, are

all multiples in	-πλοος, ...	as διπλόος,
all verbals in	-τεος, ...	„ ἀσκητέος.

Properispomenon, are

most in	-αιος from nouns of Decl. I,	as ἀγοραῖος,
all numerals in	-αιος, ...	„ τριταῖος,
most adjectives in	-ῳος, ...	„ ἑῷος.

Accented as far back as possible, are

most adjectives in	-ειος, ...	as θήρειος,
„ in	-εος affixed to the root, .	„ χρύσεος,
most in	-ιος preceded by a consonant,	„ οὐράνιος,
all in	-μος, ...	„ χρήσιμος,
all ordinals, not in	-στος, . . .	„ δέκατος,
all comparatives,	. . . . .	„ ἡδίων,
all superlatives	. . . . .	„ ἥδιστος.

Because comparatives throw the accent as far back as possible, the neuter of ἡδίων is written ἥδιον. The same change of accent takes place in the neuter of most paroxytone compounds in -ης and -ων, except those in -φρων, -ωδης, -ωλης, -ηρης, -ωρης. Hence

Nom. Sing. εὐδαίμων εὐδαίμων εὔδαιμον,
„ „ αὐθάδης αὐθάδης αὔθαδες.

Participles. The movement of the accent in participles is the same as in adjectives, excepting that the accent of the neuter is always on the same syllable as in the masculine, so that the future participle active of ποιέω is written

ποιήσων ποιήσουσα ποιῆσον.

Moreover, monosyllabic participles of the third declension form, as θείς, δούς, do not follow the analogy of monosyllabic nouns of the third declension: they do not accent their genitives and datives on the final syllable, but on the syllable which is accented in the nominative.

In the nominative case, participles are accented as far back as possible, with the following exceptions:

Perispomenon, is the future active of liquid verbs, as
σπερῶν (σπεροῦσα) σπεροῦν.

Oxytone, are
2 aorist active in -ων, ... as ἐλθών,
participles of the 3d declension in -ς, . . „ τιθείς,
(except the 1 aorist active, which is paroxytone).
Paroxytone, is the perfect passive, ... as τετυμμένος.
The irregular verbs furnish a few more exceptions: e. g. the present participle of εἶμι is oxytone, ἰών.

Pronouns. Oxytone forms of the first and second declensions, including the article, become, like oxytone nouns of the first and second declensions, perispomena in the genitive and dative of all numbers. Πᾶς follows the analogy of monosyllabic nouns of the third declension only in the singular number, making there παντός, παντί, but in the dual πάντοιν, and in the plural πάντων πᾶσι.

Τίς interrogative is distinguished from τις indefinite by having the acute accent on its first syllable throughout.

Verbs. Generally, the accent is thrown as far back as possible. In compounds however, the accent is seldom thrown farther back than the accented syllable of the first element, and in the case of augmented syllables it is never thrown back at all. Thus, even though in πάρειμι, and the like compounds of both εἰμί and εἶμι, the accent is thrown back beyond the accented syllable of παρά, yet in the imperfect of the compound the accent remains on the augmented syllable, παρῆν.

Besides the participles already mentioned, the following are exceptions to the general rule for the accentuation of verbs:
Perispomena, are
2 aorist Infinitive active, ... as λαβεῖν,
2 aorist Imperative middle, ... „ λαβοῦ,
future Indicative active of liquid verbs, „ σπερῶ,
future Infinitive active of liquid verbs, . „ σπερεῖν,
1 aorist passive Subjunctive Group, . „ τυφθῶ,
2 aorist passive Subjunctive Group, . „ τυπῶ,
present act. of verbs in -μι, Subj. Group, „ διδῶ,
2 aor. act. of verbs in -μι, Subj. Group, „ δῶ.
Properispomena, are
fut. Opt. act. of liquid verbs, . . . as σπεροῖμι,
fut. Indic. mid. of liquid verbs, . . „ σπεροῦμαι,
present mid. and pass. of verbs in -μι,
Subjunctive Group, ... „ διδῶμαι,
2 aor. mid. of verbs in -μι, Subj. Group, „ δῶμαι,
1 aorist Infinitive active, when there is
a naturally long vowel in the penult, „ τιμῆσαι,
Infinitives in -ναι, when there is a naturally long vowel in the penult, . . „ τυφθῆναι.

Perfect Infinitive passive, when there is a naturally long vowel in the penult, „ *τετιμῆσθαι*.
Oxytone, are these five aorists imperative: *εἰπέ*, *ἐλθέ*, *εὑρέ*, *ἰδέ*, *λαβέ*.
Paroxytone, are 2 aor. Inf. middle, . . as *λιπέσθαι*,
1 aor. Inf. act. when there is a naturally short vowel in the penult, . . . „ *φυλάξαι*,
Infinitives in *-ναι*, when there is a naturally short vowel in the penult, . . „ *διδόναι*,
Perf. Inf. passive, when there is a naturally short vowel in the penult, . . „ *τετύφθαι*.

The peculiarities of accentuation in pure verbs contracted are explained by the contraction.

Adverbs. Adverbs in *-ως* derived from adjectives are accented like the genitive plural of the adjective from which they are derived, as *σοφῶς*, *ταχέως*.

Oxytone, are
adverbs in *-δα*, as *ἀναφανδά* openly;
„ „ *-δον*, „ *βοτρυδόν* in clusters;
„ „ *-ει*, „ *ἀμαχεί* without fighting;
„ „ *-ι*, „ *Ἑλληνιστί* in Greek;
„ „ *-ξ*, „ *παραλλάξ* alternately.

Paroxytone, are
adverbs in *-ακις*, as *πολλάκις* often;
„ „ *-δην*, „ *σποράδην* here and there;
„ „ *-ω*, „ *ἔξω* outside.

Prepositions. All dissyllabic prepositions are oxytone: so are the monosyllabic; but *εἰς*, *ἐν*, *ἐξ*, when proclitic (see below), are unaccented.

ACCENTUATION OF WORDS CONNECTED IN DISCOURSE.

The grave accent, which is not written at all on words taken singly, is written in connected discourse, instead of the acute, on all oxytones except those which end a sentence, as

ὁρῶ τὸν νεανίαν διώκοντα τὰ αἰσχρά,
I see the youth pursuing what is base;

and those which are immediately followed by an enclitic, as will be shown below.

The only exception to this usage is *τίς* interrogative, which keeps its acute accent in all circumstances.

Proclitics. The Greek proclitics, of which the nature has been already explained, are:

the aspirated forms of the article, ὁ, ἡ, οἱ, αἱ,
the negative adverbs . . . . . οὐ, οὐκ, οὐχ,
the conjunctions . . . . . εἰ, ὡς,
the prepositions . . . . . εἰς, ἐν, ἐξ.

The proclitics are by some called *atonics*, but not accurately; for such of them as are found following the words they belong to, being in that position no longer *pro*clitic, do then take an accent: witness the phrases πῶς γὰρ οὔ, θεὸς ὥς, κακῶν ἔξ.

Enclitics. The Greek enclitics, of which the nature has been already explained, are

Pronouns: the monosyllabic singular oblique cases of the three personal pronouns, to which may be added μίν, νίν, σφέ, and the plural σφίσι. Also τις indefinite in all its cases.

Verbs: the present Indicative of εἰμί and φημί, except the second person singular.

Adverbs: the indefinites πώς, πώ, πῄ, ποί, πού, ποθί, ποθέν, ποτέ.

Particles: γέ, νύν, πέρ, τέ, τοί, poetic θήν, κέ(ν), νύ, ῥά, and the inseparable -δε implying *direction towards*.

The management of enclitics is comprised in the following rules:

1. All enclitics simply lose their accent after oxytones and perispomena, as θήρ τις, ποταμοί τινες, φῶς τι, φῶς ἐστιν. And this rule holds even when the enclitic is written in one word with its principal, which accounts for the otherwise impossible accentuation of ὥντινων, genitive plural of ὅστις.

2. Monosyllabic enclitics simply lose their accent after paroxytones, as φίλος μου.

3. All enclitics transfer their own accent to the final syllable of proparoxytones and properispomena immediately preceding them, as ἄνθρωπός τις, ἄνθρωποί τινες, σῶμά τι, σῶμά ἐστιν. Except however properispomena in -ξ and -ψ.

4. All enclitics keep their own accent after properispomena ending in -ξ and -ψ, as do also dissyllabic enclitics after paroxytones, as

αὖλαξ μοῦ, αὖλαξ ἐστίν, φίλος ἐστίν.

The inseparable -δε, when affixed to nouns, is subject to the same rules as the enclitics written separately, as

Ὄλυμπόνδε, οὐρανόνδε, Ἀθήναζε, Ἐλευσῖνάδε, οἶκόνδε.

When a number of enclitics succeed each other, they are divided into what may be called accent-words, each enclitic throwing its own accent back on the preceding enclitic, or losing it altogether, or keeping it, according to the rules just given, as

καλός πως τίς μοι ἐστίν,

where πως and τις simply lose their own accents, μοι throws its accent back on τις, and ἐστιν keeps its accent.

Enclitics keep their accent when an elision immediately precedes, as *πολλοὶ δ' εἰσίν*. So also they do, when their position is not that of enclitics, i. e. when, instead of following, they precede the word they belong to, as *τὶ ἔργον, some deed;* and likewise when their meaning is not that of enclitics, i. e. not feeble but emphatic, as when *οὗ οἱ ἕ* are reflexive, and in *ἐμὲ καὶ σέ*. More particularly, the pronouns *σοῦ, σοί, σέ, οἵ, σφίσι* retain their accent after an accented preposition, as *παρὰ σοῦ*, but *ἔκ σου*. After accented prepositions, the longer forms of the 1st personal pronoun are alone to be used: *παρ' ἐμοῦ* (not *παρά μοῦ*), but yet *περί μου, πρός με* are found.

Anastrophe. The *anastrophe*, i. e. the throwing back of the accent in many vocatives has been already pointed out. Here follow other examples.

The third person singular of *εἰμί* becomes paroxytone, when it is not really enclitic, i. e. when, instead of being the mere copula, it denotes existence in opposition to non-existence; also when it begins a sentence, or all but begins a sentence by following any one of these eleven words, *ἀλλ', εἰ, καί, μέν, μή, ὅτι, οὐκ, ποῦ, τί δ', τοῦτ', ὡς*, as

Θεὸς ἔστιν, God is; *τί δ' ἔστιν*; what is it then?

Dissyllabic prepositions, all naturally oxytone, become in like manner paroxytone when they cease to deserve the name *preposition*, i. e. when they stand after their case, as *δόμων ὕπερ*, or are used adverbially, as *ὀλέσας ἄπο* for *ἀπολέσας*, or represent a compound verb, as *πάρα* for *πάρεστι, ἄνα* for *ἀνάστηθι*. The prepositions *ἀνά* and *διά* do not suffer anastrophe, because anastrophe would confound them with *ἄνα* vocative of *ἄναξ*, and *Δία* accusative of *Ζεύς*.

Oxytones become paroxytone when their final syllable is elided, as

δείν' ἔπη for *δεινὰ ἔπη*,
πόλλ' ἔπαθον for *πολλὰ ἔπαθον*,

except prepositions, the words *ἀλλά, μηδέ, οὐδέ*, and the poetic *ἠδέ, ἰδέ*.

Lastly, *ἐγώ, ἐμοί, ἐμέ* suffer anastrophe, when the enclitic *γέ* is affixed, becoming *ἔγωγε, ἔμοιγε, ἔμεγε*.

A phenomenon, the very opposite of anastrophe occurs when the inseparable enclitic *-δε* is affixed to pronouns and adverbs; the accent of the pronoun and adverb being then *thrown forward* to the penult, as

τόσος τοσόσδε, τόσον τοσονδε, ἔνθα ἐνθάδε.

ENGLISH INDEX.*

A or *An*, represented by ὁ ἡ τό, 9. 1. b, by τίς indefinite 28. 1: in distributive sense, by κατά with or without ἕκαστος, 28. 1.

Ablative Latin, etymologically represented by adverbs in -ως, 12: work of, done by Greek genitive, 12. 64. 69. e. 75. 83. 1: and by Greek dative, 15. 83. 3.

Absolute construction, in genitive, 64, peculiarities of, 64. 1: in Nominative, 64. 2. a: in Dative, 64. 2. b: in Accusative, 64. 2. c. d.

Abstract nouns, formed of adjectives with the article 6. b: terminations of, when derived from adjectives, 20.b: plural of, 10. 2. b: use of in poetry, 18. b: used for adjectives 19. b: and for participles, 19. e.

Accusative, how formed, 11. a: local, 16: temporal, 16. a: quantitative, 16. b, avoided in translating English adjectives of dimension, 71: objective, 16. c, governed by verbs, 74: descriptive, 16. d. 66. a*. 79. d, number of, 10. 3, represented by Infinitive in Homer 81. a: dependent on adjectives 71, on verbs, 74: absolute, 64. 2. c. d: adverbial, 16. d. 50. b: as subject of the Infinitive, was originally either the descriptive Accusative, or the direct object of the principal verb, 66: by what prepositions interpreted, 17: double accusative governed by what verbs, 77: of the Agent, with verbals in -τέος, 80. Obs.

Adjective, significant terminations of 21. 2: equivalent to genitive of the cognate noun 21. a: proleptic use of 63. 2. c: qualified by τις indefinite subjoined, 28. a: twofold position of, in attribution, 8, and in predication 9. 1. c: concord of, with one noun, 63, with several nouns, 63. 1: because of its own meaning, governing the genitive, 69, the dative, 70: because used partitively, governing the genitive, 68. 3. c. 69. a: transition of, into the substantive, 70. 1. d: made substantival by the article, 6. b: used adverbially, 22.

Adverbs, formed of oblique cases 50. b, of the Genitive 13. 1. a, of the Locative case, 14, of the Instrumental case, 15. c: those in

* In both Indexes, the larger figures denote Sections (§.), the smaller ones, Observations (Obs.).

-ως, old Ablatives, 12. 50. a: list of correlated, 50. c: emphasizing participles, 46. a. c. Cause: derived from nouns and pronouns, 50. b. c. d, from adjectives, 50. a: syntax, of adverbs derived from adjectives, 82. a, of adverbs denoting *place, time, repetition,* 82. c: pregnant use of local adverbs, 84. Obs: by the article, made substantival, 6. c, made adjectival, 8. a: work of, done by descriptive accusative, 16. d, by prepositional phrases, 83. 7. b, by phrases formed with the article, 6. 2, by the idiomatic use of *τυγχάνω, λανθάνω, φθάνω,* 46. e, by infinitival phrases, 45. 3, by whole clauses, 1. 4.

Adversative conjunctions, 55.

After that, rendered by what conjunctions, 92. f.

Agent the, after passive verbs, in the genitive, mostly with *ὑπό* or some other preposition, 13. 3. b. 79. c: after the perfect and pluperfect passive, in the dative, 15. c: after verbals in *-τέος,* in the dative, 70, sometimes also in the accusative, 80. Obs.

Ago, how rendered, 16. a.

Anacolouthon illustrated, 62. c. 63. 3. c. 64. 1. d.

Anastrophe of the preposition, 51. 1.

Antecedent attracted into the case of the relative 67. 2: often omitted 67. 3. b: sometimes implicit 67. 4.

Antiptosis illustrated 89. c.

Any and its compounds, when to be rendered by negatives 48. 4. a.

Aorist, why so called, 39. c: duplicate forms of, 33. Obs: middle forms of, supplanted by passive, 31. 4. b. 5: passive forms not always passive in meaning, 31. 4. a.

Aorist Indicative, second Active the only simple aorist, 39. a: composition of the others, 39. b: form of first aorist Active compared with that of some Latin perfects, 39. 2. a: contrasted with the Imperfect, 39. 1: with what verbs it denotes the beginning-point, and with what verbs the end-point, 39. 1. b: has encroached on the domain of the Perfect, 39. 2. a, and of the Pluperfect 39. d: distinguished from the Perfect, 39. 2. b: translated by our present, 39. 3. a. c: its iterative force, 39. 3. b.

Aorist Subjunctive (Group), distinguished from Present in same Group, 40. c: when translatable by Latin future perfect, 35. 2. a: used exceptionally for Latin perfect Subjunctive, 40. 1. a: with *οὐ μή* translated by our future Indicative, 41. a: with *μή* translated by our Imperative, 41. c. 44. a.

Aorist participle, when translated by our perfect participle, does the work of the Latin Perfect and Pluperfect Subjunctive, 46. b, and of the Latin Ablative Absolute, 64. 1. c.

Aorist (first) Imperative, form of, accounted for, 44. a*.

Apodosis of the conditional sentence, forms of, 93: must be rendered in *oratio obliqua* by the Infinitive, 96. b.

Apposition, of noun to noun, 62: of whole and part, 62. Obs. c. 77:

of one noun to another noun implied in a preceding adjective, 62. Obs. d: of an adjective to several nouns, 63. 1: verbs implying, classification of, 62. b.

Article, why so called, 4.*: threefold force of, 3: as relative, 4: as demonstrative, 3. 2. 8. Obs. b: as definite article, 5: always definite article in the N. T. 3. 2: more or less frequent use of, 5. 4: threefold repetition of, 8. Obs. a: when used with names of persons, 5. 2. a, and with names of places, 5. 2. b: omitted before quasi-proper names, 5. 3: with common nouns, its individualising power the same as in English, its generalising power more extensive, 5. 1. a: when translated by our indefinite article, 9. 1. b: its distributive force, 5. 1. b: when postpositive in Homer, 4*: often translated by our possessive pronouns, when these are unemphatic, 7. 2: substantival phrases formed by, 6: adjectival phrases formed by, 8. a: adverbial phrases formed by, 6. 2: with participle = relative with finite verb, 4*: distinguishing subject from predicate, 9: position of, in predication and attribution, 9. 1. 2, in common attributive formula, 8. a, in attributive formula emphasizing the adjective, 8. b, in formulae for a noun in regimen with another noun 8. Obs. a, or with a pronoun, 8. Obs. c: marking a difference of meaning, by its presence or absence, 7. b. f. g, by its position, 7. c. 9. 1. a. 9. 2. 3: supplying the place of a noun, 8. Obs. b.

As, seldom rendered before a noun in apposition, 62. Obs. a; when rendered by καί, 70. 2.

Asking, verbs of, variations in the syntax of, 77. Obs. a.

Asyndeton, what, 52. Obs: common in poetry, 53. b.

Attic, article when demonstrative in, 3. 2, when relative in, 4: attraction, 67. 1: schema, 65. b.

Attraction, Attic 67. 1: inverse 67. 2. 30. b: phonetic, 36. a. 38. a: syntactical, overruling, 68.*, overruled, 68. 2.

Attribution, formulae of, with one noun, 8, with several nouns, 63. 1, contrasted with those of predication, 9. 1. 2.

Augment, what, 31. c: neglect of in Homer, 33.

Augmented tenses of the Indicative, akin to Optative forms, 31. c: all historical, 33: without ἄν, the ironic potential, 43. a.

Augmentatives of comparison, 23. Obs: of pronouns, 30. Obs.

Be-, English prefix, rendered by κατά, 85. 10.

Because, how rendered, 59. 1. b.

Before that, rendered by what conjunctions, 92. c.

Cases, formation of 11: comparative view of, 11. b: the three oblique, correspondent to the three main relations of place, 11. c: supplemented by prepositions, 11. Obs. 17: adverbial use of, 16. d. 50. b.

Cause, expressed by the genitive, 13. Obs. 8. a, by the dative, 15, and by participles, 46. c. Cause.

Chiasmus illustrated, 88. 2. b.

Circumstance, expressed by the Dative, 15.
Clauses subordinate, classification of, 1. 4, collocation of, in a sentence, 88. 1: infinitival and participial, 1. 5: infinitival, used substantively with the article, 6. a, used adjectively with the article, 8. a, genitive of, denoting purpose, 90. c: substantival and adjectival, how introduced, 59: declarative, 89: final, 90: relative, 91: temporal, 92: conditional, 93: interrogative, 94.
Cognate Noun, genitive of, equivalent to adjective, 21. a: in accusative may go with any verb, 74.
Collective Nouns, formed from adjectives with the article, 6. b: sort of in *-ων*, 20. d: may be construed with the plural, 63. 3. b. 65. 2. a.
Collocation of words and clauses, 88.
Common Nouns, both individualised and generalised by the article, 5. 5. 1.
Comparison, prepositions interpreting, 13. 4: augmentatives of, 23. Obs: positive degree, translated by our comparative, 23. a: comparative degree, translated by our positive, 23. b, translated by *too, rather,* 23. c, idiomatic use of, 23. d, double forms of, 23. Obs. a, syntax of, 69. ὰ. 69. 1. 2: comparison of a person with himself at different times, 23. Obs. c: of things disproportionate, 69. 2. b: *comparatio compendiaria*, 69. 2. a: comparative sentences, 91. Obs.
Compensation for lost consonant by lengthening preceding vowel, in nouns, 11. a, in verbs, 31. a. 39. b.
Compound verbs supplant simple ones, 85. b.
Comprehensio, what, 18. a.
Concessive Sentences, formulae of, 93. Obs. 3: rendered by participles, 46. c. Concession.
Concord, distinguished from Government 61: of noun with noun, 62: of adjective with one noun, 63, with several nouns, 63. 1: of finite verb with one noun, 65, with several nouns, 65. 2. c. d: of the relative with its antecedent, 67.
Conditional Sentences, formulae of 93: protasis of, rendered by participles, 46. c, may be rendered in *oratio obliqua* by the Infinitive, 97. b: apodosis of, must be rendered in *oratio obliqua* by the Infinitive, 96. b.
Conjunctions, coordinating, the oldest, 52: profusely used in Greek, 52. Obs: copulative, 53: incressively copulative, 54: adversative, 55: disjunctive, 56: copulatives obtained from disjunctives, 56. Obs. b: causal, 57: illative, 58: subordinating, mostly relative in their origin, 59: work of, done by relative adverbs, 59. 1. a: syntax of, 86: transition of temporal into causal, 92. c. 92. Obs: may introduce Infinitive in *oratio obliqua,* 97. b.
Consequential Conjunctions, 90. Obs. c.
Coordination of sentences the primary structure of language, 4. 52.
Copula, nature of, 1. 1. 2: omission of, 9. 1. c.
Copulative conjunctions and sentences, 53. 56. Obs.

Correlated pronouns, list of, 27: correlated adverbs, list of, 50. c.
Cumulative interrogation, 94. Obs. a.
Dative, includes Locative case, 14: local, 15. a: temporal, 15. b: instrumental, 15. c. 70. 1. c. 72. Obs. b. 73. 79. d: of the agent, 15. c. 70: *dativus ethicus*, 15. d. 15. Obs. 64. 2. b. 68. 2. 73: transmissive, 15. e: *commodi aut incommodi*, 15. d. 70. 1. c. 75. Obs. a, resolved by πρός or εἰς with the accusative, 70. 1. f: by what prepositions interpreted, 17: depending on nouns, 68. 2, on adjectives, 70, on verbs, 73: taken absolutely, 64. 2. b: taken adverbially, 15. Obs. c. 50. b.
Declarative Clauses, nature of, 1. 5: threefold form of, 1. 5. 46. Obs. a. 89. a: real subject of, frequently appears as object of the preceding *verbum declarandi*, 74. b. 89. c: expressed by genitive absolute with ὡς, especially after *verba sentiendi*, 64.
Deliberative use of the Subjunctive Group, 41. b, of the Optative, 42. a, and of both in *oratio obliqua*, 94. Obs. c.
Demonstrative adjective pronouns, list of, 27: threefold personal reference of, 30. a: contrasted in pairs, 30. b: emphasized by αὐτός, 24. Obs., by suffix *-ί*, 30. Obs. d: collocation of, with the article and a noun, 7. a: in apposition, without the article, but in concord of gender and number as well as case, 7. 1: formulae for the government of, by a noun with the article, 8. Obs. c.
Deponent Verbs, classified as middle and passive, 31. 4.
Differences of meaning, marked by accent only: between νύν and νῦν, 49. b. ἄρα and ἆρα, 49. d. πότε and ποτέ, 50. c: between ἄνα and ἀνά, Δία and διά, 51. 1: between ἄλλα and ἀλλά, 55. Obs. a: ὅμως and ὁμῶς, 55. Obs. d: οὔκουν and οὐκοῦν, 58. Obs.: ὡς and ὥς, 49. d.

Differences of meaning, marked by the presence or absence of the article: between ἐμός and ὁ ἐμός, 7. b: πάντα δέκα and τὰ πάντα δέκα, 7. f: ἄλλη χώρα and ἡ ἄλλη χώρα, and the like, 7. g.

Differences of meaning, marked by the collocation of the words: between ὁ αὐτός and αὐτὸς ὁ, 7. e: ὁ μόνος and μόνος ὁ, 9. 1. a: ὁ φιλόπατρις ἀνήρ and ὁ ἀνὴρ φιλόπατρις, 9. 2: ἡ μέση ἀγορά and ἡ ἀγορὰ μέση, and the like, 9. 3: αὐτὸν εἶδον and εἶδον αὐτόν, 24. Obs.: ἐμ' αὐτόν and αὐτόν με, 25. b: ἄν potential and ἄν conditional, 49. 1.

Differences of meaning, marked by a change in the form of the verb: between the active and middle voices, 31. 1. d. e. 31. 2. c d: between forms of the Subjunctive Group and those of the Optative, depending on the same principal verb, 40. 2. a, and in the deliberative sense, 42. a: between the Indicative and Optative in *oratio obliqua*, 98. a: between the Indicative and Optative potential forms, 43. b: between the imperfect and the aorist Indicative, 39. 1, the perfect and the aorist Indicative, 39. 2, the iterative

force of the present and that of the aorist Indicative, 39. 3. a. b: between the present and aorist tenses, in the Subjunctive Group and in the Optative, 40. c, in the Imperative, 44. a, in the Infinitive, 45. b, in the participles, 46. a: between the perfect and aorist Imperative, 44. b: between *ποιῶ τι λανθάνων* and *λανθάνω τι ποιῶν*, 46. a.*, *φαίνομαι ὤν* and *φαίνομαι εἶναι*, and the like, 46. Obs. c.

Differences of meaning, marked by a change in the form of words other than the verb: between *τὸ καλόν* and *τὰ καλά*, *τὸ ἱππικόν* and *τὰ ἱππικά*, 6. b: *τὸ αἴσθημα*, and *τὸ αἰσθητόν*, 72. Obs. f: *πρῶτος ἔγραψα* and *πρῶτον ἔγραψα*, *μόνος ἔγραψα* and *μόνον ἔγραψα*, 22. Obs.: *καθαρός* and *καθάριος*, *θῆλυς* and *θηλυκός*, 21. 2. c: *διπλοῦς* and *διπλάσιος*, 21. 1. c: *ὅς* and *ὅστις* or *ὃς ἄν*, 30. b: *ἕως* and *ἕως ἄν*, 92. c: between the genitive and the dative in expressions of time, 13. 2. b. 15. b.

Differences of meaning, marked by different words: between *ἄλλος* and *ἕτερος*, 28. 2. a: *νῦν* and *ἤδη*, 49. b: *οὐ* and *μή*, 48. a. c: *τὸ μὴ καλόν* and *τὰ οὐ καλά*, 48. d: *οὔτε* and *οὐδέ*, 56. c: *ἀπό* and *ἐξ*, 83. 1, a: *ἀντί* and *πρό*, 83. 2: *ἀμφί* and *περί*, 83. 9: between *ὅδε*, *οὗτος*, and *ἐκεῖνος*, 29. a. b.

Differences of meaning, marked by a difference of construction: between *ἐθίζομαι* and *ἐθίζω ἐμαυτόν*, *δέρομαι* and *δέρω ἐμαυτόν*, 31. 1. a, *λαγχάνω τι* and *λαγχάνω τινός*, 72. Obs. a, *ἐπὶ πολλῶν* and *ἐπὶ πολλοὺς τετάχθαι*, 83. 10. c: in *προορᾶν* according as it takes the genitive, the dative, or the accusative, 74. Obs. c: in *πειστέον* according as it takes the dative or the accusative 80. c.

Differences miscellaneous: between the subjective and the objective Genitive, 68: between the Greek genitive absolute and the Latin ablative absolute, 64. 1: between multiples and proportionals, 21. 1. c: between concord and government, 61: between proper and improper prepositions, 51. b: between Epic *ἦτοι* and Attic *ἤτοι*, 56. a.*: between *ἄν* potential and the conditional conjunction *ἄν*, 49. 1.

Diminutives, terminations of, 20. a.

Disjunctive conjunctions 56. 65. 2. d: used in double interrogation, 94. c.

Do, as emphatic auxiliary, how rendered, 34. a. 37.

Doric, only τ-forms of the article are relative in, 4.

Dual, moribund, 10: decay of, 63. 3. a. b: in concord with the plural, and interchanged with it, 65. 2. e.

Ellipsis, of the article, 5. 4. 9: of unemphatic personal pronouns, 24. b. 65. 1. b: of the substantive verb as copula, 9. 1. c: of demonstrative antecedents, 67. 3. b: of the substantive agreeing with an adjective, 21. b: of the substantive governing another in the genitive, 8. Obs. b. 68: of the substantive in the genitive absolute, 64. 1. a: of the accusative before the Infinitive, 66. b. c: of *μᾶλλον*, 23. a: of *δύναμαι*, 23. Obs. a: of *ἕκαστος*, 28. 1: of *δεῖ* or *χρή*

before the Infinitive, 45. 2. e: of ὄφελον before the Optative and Infinitive in the Odyssey, 45. 2. b: of ἤ comparative, 69. 1.
Emphasis, in the direct reflexive reference, 31. 1. a: in the present Indicative, 34. a: in the collocation of words, 88. 88. Obs. 2.
Enclitic forms of personal pronouns unemphatic, 24. b.
Epic in, law for the sequence of tenses disregarded, 40. 2: Subjunctive Group forms with and without κε = future Indicative, 41. a: future Indicative found with κε, 43. b*: use of Infinitive in optative sense, 45. 2. b.
Equivalent-notion-noun accusative of, may go with any verb, 74.
Exceptions, to the apposition of nouns, 62. c: to the concord of the adjective with the noun in gender, in number, and in case, 63. 3. a. b. c: to the concord of the finite verb with its nominative in number, 65. a. b: to the concord of the relative with its antecedent in gender, in number, and in person, 67. b: to partitives governing the genitive, 62. Obs. d.
Final clauses, by what conjunctions introduced, 90. a: expressed by future Indicative introduced by relative words, 35. 3. 90. b: expressed by the Infinitive, and by the future participle, 81. b. 90. c. 46. c.
Finite verb, what, 1. 2: concord of, with the Nominative, 65.
For, with the present participle in English, implying *endeavour*, rendered by the Greek finite verb, 34. c. 37.
Future, a compound tense, 35. b. 35. 1: un-English use of, 35. d: middle form of, preferred by some verbs to the active form of, 31. 3. b: middle form of, used by some verbs in the passive sense, 31. 3. c: resolved by θέλω, 35. e: the only tense which in all moods and uses remains a true time-form, 45, 46: in the Indicative, imperative force of, 35. c. 48. 4. e: in the Indicative, answers in some measure to the Latin Subjunctive, 35. 3, supplanting the Subjunctive Group and the Optative in final clauses, 90. a. b: in the Optative, used only in *oratio obliqua*, 96. a: in the participle, expresses purpose, 46. c. 90. c.
Future-perfect, a compound tense, 35. 2: neglect of, 35. 2. a: when translated as simple future, 35. 2. b: used to mark permanence in the future, 35. 2. c: used in paulo-post sense, 35. 2. d.
Genitive, includes Ablative, 12: kinds of, 13: local, 13. 1: temporal, 13. 2: causal, 13. 3: comparative, 13. 4. 75. Obs. e: by what prepositions interpreted, 17: as governed by nouns, subjective or objective, 68: expresses quantity in certain phrases, 71: by what adjectives governed, 69: resolved by ἤ, and sometimes παρά, after adjectives in the comparative degree, 69. 1: by what verbs governed, 72: sometimes partitive with verbs, 13. a. 72. Obs. a. c: of the agent after passive verbs, 79. c: of the article with the Infinitive expresses purpose, 90. c: used absolutely with a participle, 64: used adverbially, 50. b.

Gerund Latin, represented by Greek Infinitive with the article, 6. a.
Gerundive Latin, represented by verbals in -τέος, 21. 2. a, and by anarthrous Greek Infinitive, 81. c.
Government distinguished from concord, 61.
Historic present, what, 33.
Hyperbaton illustrated, 88. 2. a.
Illative conjunctions and clauses, 58.
Imperative Mood, why so called, 32: tenses of, 44: rendered by future Indicative, 35. c. 48. 4. e, by forms of the Subjunctive Group, 41. c, politely by the Optative, 42. b, in *oratio obliqua*, by the Infinitive, 97. c.
Imperfect Indicative, two un-English uses of, 37: contrasted with aorist, 39. 1: English devices for translation of, 39. 1. a: used potentially with ἄν, and without ἄν in irony, 43.
Impersonal construction largely superseded by personal, 81. Obs. 89. b.
Impersonals, often have an Infinitive as their subject, 6. 1, b: accusative the absolute case of, 64. 2. c: origin of some, 65. 1. b: syntax of, 73. 73. Obs. e. 78.
Indefinite, list of pronouns, 27: use of, 28: list of adverbs, 50. c.
Indicative Mood, why so called, 33: tenses of, variously classified, 33: augmented tenses of, persist in *oratio obliqua* of conditional sentences, protasis β, 96. b: force of, as compared with Optative in *oratio obliqua*, 96. c. 98. a.
Infinitive Mood, why so called, 1. 2. 32: forms of, originally datives or locatives, 45. a: future, always a true tense, but other tenses true time-forms only after *verba declarandi et sentiendi*, 45. b, but with a certain limitation, 45. c: tenses of, used potentially with ἄν, except the future, 45. 1: takes its subject in the accusative, 66. a, with what exception, 66. c: used elliptically, as deliberative, 45. 2. a, as truly optative, but in the Odyssey alone, 45. 2. b, as formula of prayer, 45. 2. c, as imperative, 15. Obs. a. 45. 2. d, and to express necessity or duty, 45. 2. e: used to denote purpose, 66. b, especially in the genitive case with the article, 90. c: when negatived by μὴ οὐ, 48. 4. d: dependent on adjectives, 81. a. c, on verbs, 6. Obs. 1. b. 45. a: manifold use of, in *oratio obliqua*, 97. a: introduced in *oratio obliqua* by relative pronouns and conjunctions, 97. b: used substantively with the article, 6. a, and without the article, 6. 1. b: used adverbially, 45. 3: with the article, represents the Latin gerund, 6. a: anarthrous, represents the Latin first Supine, 81. b, also the Latin second Supine, and the Latin gerundive, 81. c.
Instrument, termination of nouns denoting, 20. a: expressed by the Dative, 15, and by participles, 46. c. Instrument.
Instrumental case, adverbs derived from, 15. c.
Interjections, nature of, 60: syntax of, 87.
Interrogative, list of pronouns, 27: pronouns, when accompanied by

the article, 7. c: formulae for pronouns, governed by a noun with the article, 8. Obs. c: list of adverbs, 50. c: emphasizing particles, 49. c: formulae of single direct question and answer, 94. b, of double direct questions, 94. c, of indirect questions, 94. Obs.
Intransitive Verbs, what accusatives are found with, 74: may become transitive by composition, 85. b.
Ionic, only τ-forms of the article are relative in, 4.
Irregularities, why particularly numerous in Greek, 2. Obs.
-ish, English suffix, Greek correspondent of, 85. 18.
Less than, how rendered, 63. 2. a.
Locative case, included in Dative, 14.
Manner, expressed by the Dative, 15, and by participles, 46. c.
May, how rendered, 40. 3.
Middle voice, why so called, 31. 1; directly reflexive meaning the rarest, and the one which gives rise to intransitives, 31. 1. a: indirectly reflexive meaning apt to be missed, 31. 1. b: resolved by active voice with reflexive pronoun, 31. 1. c: expresses weakly the possessor, 31. 1. d: in the plural, may denote reciprocal action, 31. 1. e: causative meaning of, 31. 2. a. b: subjective meaning of, 31. 2. c: includes the perfect and pluperfect commonly called passive, 31. b: list of futures middle used in passive sense, 31. 3. c.
Might, how rendered, 40. 3.
Modern Greek, threefold force of article in, 3: preserves, by a double form of the future, the distinction, between constant or recurrent and momentary or single action, which pervades the ancient verb, 40. c: shows the consummation of ancient changes on the verb, 31. 5: 40. 2. b. 35. e: retains all the ancient prepositions except ἀμφί, 83. 9: has θά as equivalent of potential ἄν with the augmented tenses of the Indicative, 93*.
Moods, etymologically only two, 32: conversion of in *oratio obliqua*, 96. 97.
More than, how rendered, 63. 2. a.
Multiples, adjectival and adverbial, 21. 1. c: syntax of, 69. e.
Mutatio nominis, what, 18. b.
Nedum = not to say, how rendered, 54. 2.
Negative adverbs, 48: when two make an affirmative, when not, 48. 4. a. b.
Neuter, used of persons, 10. 1: plural, with singular verb, 65. b.
Nominative, how formed, 11. a: in anacolouthon, 63. 3. c: omission of pronominal, 65. 1. b: absolute, 64. 2. a.
N. T., contains no dual, 10, no ἀμφί, 83. 9, no Optative because of *oratio obliqua*, 98. b: substitutes Subjunctive Group forms for the Optative, 40. 2. b, aorists of the passive form for middle ones, 31. 5, εἰς for ἐν, 83. 4, and abstract nouns for adjectives, 19. b.*: ὁ ἡ τό always article proper in, 3. 2: καί often adversative in, 55. b.*: Hebraistic use in, of μία, 21. 1. b.*, of the genitive

case of the noun, 21. a, of the Infinitive with the genitive case of the article, 90. Obs b: phrases in, requiring a noun to be understood, 21. b: list of passages in, illustrated:

Mat. 1. 18. §. 55. b.
„ 2. 23. §. 95. a.
„ 5. 31. §. 95. a.
„ 11. 17. §. 55. b*.
„ 21. 16. §. 95. a.
Mark. 4. 3. §. 90. Obs. a.
„ 9. 43. §. 23. a.
Luke 4. 22. §. 21. a.
„ 5. 14. §. 97. c.
„ 6. 34. §. 89. c.
„ 8. 23. §. 39. 1. a.
„ 13. 32. §. 35. a.
„ 16. 18. §. 21. a.
John. 1. 1. §. 9.
„ 1. 15. §. 23. c.
John. 3. 18. §. 48. 3.
„ 12. 13. §. 93. 1. a.
Acts. 3. 6. §. 88. a.
„ 11. 3. §. 95. a.
„ 17. 28. §. 3. 2.
„ 27. 1. §. 90. Obs. b.
Rom. 1. 20. §. 83. 4. a.
„ 6. 4. §. 19. b.*.
„ 7. 3. §. 90. Obs. a.
2. Cor. 4. 4. §. 68. 1.
Gal. 2. 6. §. 62. Obs. f.
I. Tim. 6. 17. §. 19. b*.
James. 4. 2. §. 31. 1. c.
I. Pet. 1. 11. §. 83. 4.

Now continuative, rendered by *δέ*, 54. b.

Numerals, distributive, how expressed, 21. 1. a. 83. 4. a. 83. 5: temporal, 21. 1. b: multiple, distinguished from proportional, 21. 1. c: government of multiples and proportionals, 69. e.

Object direct of a principal verb *declarandi aut sentiendi*, the real subject of a dependent verb following, 74. b. 89. b: object indirect of a verb in the active voice may become subject of the same verb in the passive voice, 79. a: on what principles, one indirect object is preferred out of several as subject to the passive verb, 79. b.

Optative, why so called, 32; really part of the Subjunctive Mood, 40: forms of, akin to those of the augmented tenses in the Indicative, 31. c: of indefinite frequency, 40. 1. b: used absolutely, as deliberative, 42. a, as a polite imperative, 42. b, as truly optative, 42. c: potential even without *ἄν* in poetry, 43. a: potential with *ἄν*, a polite Indicative, 43. Obs: in *oratio obliqua*, 95. c. 96: decay of, 40. 2. b.

Oratio, obliqua, 95: *recta*, 95. a: *variata*, 44. c. 97. c: *recta* invading *obliqua*, 98.

Order of words, see *Words*.

Parallels illustrating, the originally demonstrative meaning of the Article, and its threefold force, 3: its power both to indivivualise and to generalise common nouns, 5. 1. a: its distributive force, 5. 1. b: its use with proper names, 5. 2. a: its power to represent weakly a possessive adjective pronoun, 7. 2. 9. 1. b: its substantive-making power, with the Infinitive, 6. a, with adjectives and participles, 6. b.*: its omission, 5. 3: its use for our indefinite article, 9. 1. b: its postposition, 4.*: its collocation with possessive pronouns, 7. b, and with interrogatives, 7. c.

Parallels illustrating the Cases of the Noun: the Genitive, as including the Ablative, 12, as partitive, 13. a, as temporal, 13. 2. b: as comparative, 13. 4*. 13. 4. a: the Dative of the agent, 15. c.*: *dativus ethicus*, 15. Obs.

Parallels illustrating the formation of *τρίτον ἡμιτάλαντον*, 21. 1. b, of *πέμπτος αὐτός* and the like, 24. Obs*.

Parallels illustrating the Uses of Pronouns: the reciprocal use of personal pronouns, 25. 2: the three-fold personal reference of demonstratives, 29. a.

Parallels illustrating the Forms and Uses of the Verb: the coincidence of middle and passive forms, 31. b: transition of the reflexive meaning into the intransitive, 31. 1. a: intransitive use of *ἔχω*, 82. d*: duplicate tenses, 33. Obs: reduplication of the present, 34. a*, and of the perfect, 39. 2. a: encroachment of one tense on the domain of another, 39. 2. a: proper force of the Perfect, Imperfect, and Aorist tenses respectively, 39. 2. a*: present Indicative as translated by English perfect, 34. b: imperfect Indicative as translated by English pluperfect, 37: perfect Indicative as used in narrating the actions of men even after their death, 36. b: formation of the future-perfect, 35. 2, and of the pluperfect Indicative Active, 38. a: distinction between the *full-length-view* and the *end-view*, 40. c: truly optative power of Subjunctive forms, 42. c: decay of the Optative. 40. 2. b.*: difference between the Indicative and the Optative in *oratio obliqua*, 96. c.*: the Infinitive, as substantival, 6. a, as imperative, 45. 2. d, as adverbial, 45. 3: substitution of a participle for one of two finite verbs, 46. b.

Parallels illustrating the Use of Adverbs: the transition of the *whence* and *whither* relations into that of *where*, 13. 1. a: redundant negation, 48. 4. a. c. *f.* 59. 3.

Parallels illustrating the Use of Prepositions: their manifold meanings, 83. a.*: the uses of *πρό*, 83. 2. b: the pregnant construction, 84.*.

Parallels illustrating the Use of Conjunctions: *οὐχ ὅτι* = 'not only', 54: *οὐχ ὅτι* = *nedum*, 54. 2: formation of *διότι*, 59. b: *ὅτι* introducing *oratio recta*, 95. a.

Parallels illustrating Syntactical Peculiarities: the Genitive Absolute, 64*: the discord in *ἔστιν οἵ*, 65. a: the varying number of the verb which belongs to several singular nominatives connected by disjunctives, 65. 2. d: a discord of person between the relative and its antecedent, 67. b: Attic attraction, 67. 3. b.*: inverse attraction, 67. 2: syntax of indirectly transitive verbs, 74. Obs. b: dependence of Infinitive on adjectives, 81.*: introduction of *oratio recta* by *ὅτι*, 95. a: *oratio obliqua*, 96. a.†: twofold construction of *δωρέομαι* and *περιβάλλομαι*, 76. Obs: variable construction of *ἐγγύς*, 82. Obs. a.*: *usus ethicus*, 10. 1.*, 19. b. 23. b: threefold form of declarative clauses, 1. 5.

Parallels illustrating the Order of Words, as distinguishing predication from attribution, 9. 1, as producing rhetorical effect, 88. a. 88. b.*: the postposition, of the article, 4.*, of the preposition, 51. 1.

Parallels illustrating euphonic initial vowel, 70. 1. b.*.

Participle Latin in *-dus,* Greek equivalents of, 21. 2. a. 81. c.

Participles, why classed with the Infinitive Mood, 46. a: in what sense true time-forms, 46. a: manifold use of, 46. c: potential with ἄν, 46. d: with τυγχάνω, λανθάνω, φθάνω, contain the principal idea in the clause, 46. e: compactness favoured by use of, 46. Obs. a. b: clauses formed by, 1. 5.

Particles, nature of, 49: augmentative of the article, 3. 2, of personal pronouns, 30. Obs. 1, of relative pronouns, 30. Obs. 2: emphasizing interrogatives, 49. c: used in adjuration, 82. b: list of, never first, 49. 5.

Partitives, syntax of, 69. a.

Parts of speech, classification and origin of, 2.

Passive Verbs, syntax of, 79: agent after, 13. 3. b. 15. c. 79. c: list of aorists passive in form, not passive in meaning, 31. 4. a: meaning of, evolved from middle meaning, 31. b.

Paulo-post Future, see *Future-perfect.*

Perfect Tense, formation of, 36. a: duplicate forms of, 33. Obs.: truly a present-perfect, 36. b: why less often wanting in the passive voice than in the active, 36. Obs. a: in both voices, found denoting present state resulting from past act, 34. Obs. 36. Obs. a: even when denoting action, translated by present, 36. Obs. c: un-English use of, 36. b: distinguished from aorist, 39. 2. b: domain of, encroached on by the aorist, 39. 2. a: in the Optative, generally resolved by εἰμί, 96. a.*: force of, in the Imperative, 44. b, in the Infinitive, 45. b.

Periphrastic form, of future Indicative, 35. e: of future-perfect, 35. 2: of perfect Indicative Active, 36. b: of pluperfect Indicative Passive, 38. a.

Personal Pronouns, 24: disguised forms of, in personal endings of the verb, 31: how emphasized, 24. Obs.: omitted when not emphatic, 24. b. 65. 1. b: formulae for, when governed by a noun with the article, 8. Obs. c: reciprocal use of, 25. 2.

Phonetics, power of, 1. 2. Obs.* 11. b.*: determining form of personal endings in verb, 31. c*. 36. a. 38. a: accounting for disuse of many Optative forms, 40. 2. b.

Place, *whence,* expressed by genitive with preposition, 13. 1. a: *where,* expressed exceptionally by genitive, 13. 1. a, usually by Dative with preposition, 15. a: *whither,* expressed by Accusative almost always with preposition, 16: termination of nouns denoting place of work, 20. a, and place where quantities are kept, 20. d.

Pluperfect Tense, formation of, 38. a: when translated as Imperfect, 38. b: generally represented by the aorist, 39. d. 45. b.
Plural for singular, 1. 1.
Possessive Pronouns, 26: collocation of, with the article, 7. b: how emphasized, 24. Obs.: represented by ὁ ἡ τό, 7. 2: most commonly represented by the subjective genitive of the personal pronouns, 26: sometimes by their objective genitive, 26. Obs: weakly implied in middle voice, 31. 1. d.
Potential formulae, of the finite verb, 43: may be used absolutely, but only in interrogation when the verb is Indicative, 43. b: of the Optative form used as a polite Indicative, 43. Obs: of the Infinitive, 45. 1: of the participles, 46. d.
Predicate, what, 1. 1. 2: distinguished from subject by wanting the article, 9.
Predication, kinds of, 9. 1: contrasted with attribution, 9. 1. 2: primary formula of, without copula, 9. 1. c, when declinable, 9. 2, necessary to genitive absolute, 64, idiomatic use of, 9. 3: in concord of adjective with several nouns, 63. 1.
Prepositional phrases, list of, 51. 2.
Prepositions, originally adverbs, 51. a: need of, to supplement case-system, 11. Obs.: classification of, according to cases governed by them, 17. 83. d: distinction between proper and improper, 51. b. 85. a: syntax of proper, 83: pregnant construction of, 84: *tmesis* of, 51: postposition and anastrophe of, 51. 1: repetition of 83. b. c: in composition, 85: phrases containing, list of, 51. 2, by the article, made substantival, 6. d, made adjectival, 8. a.
Present, Indicative, when called historic, 33. 34. b: durative force of, 34. a: stems of, how formed, 34. a.*: use of, for future, 35. a, and for perfect, 36. Obs. b: un-English uses of, 34. c: in the passive voice, denotes *action*, not a state, 34. Obs.: force of, in the Subjunctive Group, and in the Optative, 40. c, in the Infinitive, 45. b, in the participles, 46. a.
Privative adjectives, syntax of, 69. b. 70. 1. b.
Proleptic use, of adjectives, 63. 2. c: of prepositions, 83. 1. b: of nouns, 74. b. 81. Obs. a.
Pronouns, list of correlated, 27: adverbial use of, 50. b: for the various kinds, see under the headings, *Personal* etc.
Pronunciation including euphony, modifying power of, on lingual forms and constructions, 2. Obs.*. 40. 2. b. 67. b. 70. 1.b.*.
Proper Nouns: names of persons, when accompanied by the article, 5. 2. a: plural of, 10. 2. a: names of places, refusing concord of case, 62. c: formulae for, with the article, 5. 2. b.
Proportionals, 21. 1. c: syntax of, 69. c.
Protasis, forms of, 93: may be rendered by the Infinitive in *oratio obliqua*, 97. b.
Purpose, how expressed, 90.

Quantity, generally put in the Accusative, 16. b: how much of price, in the Genitive, 13. 4. b, and of difference, in the Dative, 15.

Questions indirect, *may* be introduced by interrogative words specially marking indirectness, 94. Obs. a: when depending on a past principal verb, *may* be expressed in the Optative, 94. Obs. b: *may* be put by some of the forms proper to direct interrogation, 94. Obs. d.

Rather, with adjectives, rendered by comparative degree, 23. c.

Reciprocal Pronouns, 25. 2: force of, rendered weakly by the middle voice, 31. 1. e.

Redundancy, examples of, 31. 1. a. 31. 1. b.*. 92. d.*: in negation, 48. 4.

Reduplication, in present Indicative, 34. a.* 3. 4: in perfect Indicative, 36. a.

Reflexive Pronouns, 25. a: formulae for, when governed by a noun with the article, 8. Obs. c: used even with the middle voice, 31. 1. a: sometimes reciprocal in meaning, 25. 2: reflexive meaning, threefold, 25. b.

Relative Pronouns, list of, 27: function of, 30: concord of, with the antecedent, 67: Attic attraction of, 67. 1. a, when inadmissible, 67. 1. b: inverse attraction of, 67. 2: clauses introduced by, in *oratio recta,* 1. 4. 91: Infinitive introduced by, in *oratio obliqua,* 97. b: not repeated in successive clauses, 67. 3. a: formulae for, when governed by a noun with the article, 8. Obs. c: transition of, into conjunction, 59. 1. a: relative words augmentatives of comparison, 23. Obs. a. 67. 3. c: made indefinite by ἄν, 49. 2, and then take the Subjunctive Group, 91. a: relative clauses expressing purpose, 35. 3. 90. b: peculiar use of Optative in relative clauses, 40. 1. b.

Result, how expressed, 90. Obs. c: with εἰς in N. T. 83. 4. a.

Schema, *κατὰ σύνεσιν,* 63. 3. a. b. 64. 2. a. 65. 2. a. 67. 80. Obs.: *Pindaricum,* 65. a: *Atticum,* 65. b: *καθ' ὅλον καὶ μέρος,* 62. Obs. c. 65. 2. f. 77.

Sentence, essential parts of, 1. 1: when simple, 1. 3: when compound, when complex, 1. 4: with the article, used substantively, 6. f: comparative, 91. Obs: conditional, 93.

Sequence of tenses, law of, 40: outward signs of the law in the personal endings, 31. c: imperfect observation of the law, 40. 2.

Subject, what 1. 1: distinguished from predicate by the article, 9.

Subjunctive *Group,* 40: forms of, akin to the unaugmented tenses of the Indicative, 31. c: supplants the Optative, 40. 2. 90. a: used absolutely, 41, as future Indicative, 41. a, as deliberative, 41. b, as Imperative, 41. c: Epic forms of, 35. a*.

Subjunctive *Mood,* why so called, 32: includes the Optative in this work, 40: practically has only two tenses, 40. a, and these two

not distinguished from each other as true tenses, i. e. as time-forms, 40. c: want of a really past tense in, made up partly by the use of a past participle active, 46. b, partly by the use of μή in negative clauses, 48. 1: work of, done by the future Indicative, 35. 3: compared with Latin Subjunctive, 40. 1.

Subordinate Clauses, kinds of, 1. 4: introduced by coordinating conjunctions, 52: place of, in a sentence, 88. 1.

Substantives, significant terminations of, 20: cases of, 11: genitive of = cognate adjective, 21. a: government of one by another in the genitive, 68: formulae for, in regimen with the article, 8. Obs. a: governing noun omitted, 68: omitted governing noun, represented by the article, 8. Obs. b: compound regimen of, 68. 1: with dependent dative, 68. 2: omission of, when agreeing with an adjective, 21. b, and in the genitive absolute, 64. 1. a: rhetorical use of, 18: used adjectively, 19: used prepositionally, 51. b: the magistral part of speech in concord, the subordinate in government, 61: phrases equivalent to, made by the article, 6: clauses equivalent to, 1. 4.

Superlative, double form of, 23. Obs. a: even when relative, wants the article in the predicate, 9: used for comparative, 23. e. 91. Obs.: how augmented, 23. Obs. 67. 3. c.

Supines Latin, represented by anarthrous Infinitive, 81. b. c.

Syntax, what, 1: based on logic, 1. 1: less uniform in Greek than in Latin, 2. Obs.

Telegram, a barbarism, 85. a.

Temporal clauses, 92.

Tenses, duplicate, accounted for, 31. 4. b. 33. Obs.: what ones peculiar to middle and passive respectively, 31. b: tenses of Subjunctive Mood, 40, of Subjunctive Group used absolutely, 41, of Optative Group used absolutely, 42, of potential meaning, 43, of Imperative, 44, of Infinitive, 45, of participles, 46: law for the sequence of, 31. c. 40. a.

The . . . the, how rendered, 23. Obs. d. 91. Obs.

Therefore, how rendered, 58.

Time, *when, widely,* by the genitive, 13. 2. b: *when, precisely,* by the dative, 15. b: *how long ago,* by the accusative, 16. a: expressed by participles, 46. c. Time: clauses defining time *when,* 92. a, *whenever,* 92. b, *whilst,* 92. c, *until that,* 92. d, *before that,* 92. e, *after that,* 92. f.

Tmesis, what, 51. a.

Too, with adjectives, rendered by comparative degree, 23. c.

Transition, of noun into preposition, 51. b. 82. Obs. b: of relative pronoun into conjunction, 59. 1: of adjective into substantive, 70. 1. d: of verb into interjection, 41. c: of *whence* relation into that of *where,* and of *where* relation into that of *whither,* 13. 1. a: of temporal conjunctions into causal, 92. c. 92. Obs.: of the re-

flexive meaning into the passive, 31. b, and into the intransitive, 31. 1. a: of the intransitive meaning into the transitive, 72. Obs. e. 73. Obs. g. 74. Obs.: of the synthetic stage of a language into the analytic, 70. 1. f.

Transitive verbs, inconstancy of, 74. Obs.

Unaugmented Tenses of the Indicative, akin to Subjunctive Group forms, 31. c.

Until that, how rendered, 92. d.

Usus Ethicus, what, 6. d: preferring plural to singular, 10. 1, noun to adjective, 19. b, comparative to positive, 23. b: illustrated in the use, of the future Indicative, 35. d, of aorist for present, 39. 3. c, of imperfect for present, 43. a, of potential forms for the Indicative, 43. Obs., of ὡς with prepositions, 83. 4. b.

Value, three ways of expressing, 16. b.

Variations, in the number of verbals in -τός, -τέος, 65. b: in the syntax of adjectives denoting local relations, 69. c. 70. 1. a: of adverbs, 82. Obs.: of verbs governing the Genitive, 72. Obs., the Dative, 73. Obs., the Accusative and Genitive, 75. Obs., the Accusative and Dative (δωρέομαι, περιβάλλομαι), 76. Obs., two Accusatives, 77. Obs.: particularly, in the syntax of verbs, of *wondering at,* 75. Obs. c, of *asking,* 77. Obs. a, of *taking away,* 77. Obs. b, and, as an extreme instance, of μέμφομαι, 75. Obs.: accounted for by difference of meaning, as in προορᾶν, 74. Obs. c, and in the adjustment of apodosis to protasis, 93. 1: by difference of aspect, as in λέγω and κελεύω, 66. c, as in verbs of *remembering,* 72. Obs. e, in verbs *denoting the operation of the senses,* 72. Obs. f, in the use of the active or passive Infinitive after ἄξιος, to render the Latin II Supine, 81. c, and in the use of the personal or impersonal construction, 81. Obs. a.

Verb, what, 1. 2: significant terminations of, 47: when finite, 1. 2: omission of finite, 65. 1. a: appositional, list of, 62. b, and position of, 65. 2. b: governing the genitive, 72, the dative, 73, the accusative, 74, the accusative and genitive, 75, the accusative and dative, 76, two accusatives, 77, the genitive and dative, 78: twofold syntax of, denoting the operation of the senses, 72. Obs. f: primitive form of, can be compounded only with proper prepositions, 85. a: compound, may be recalled by the preposition alone, or by the simple verb alone, 51. a.

Verbals, in -ικός, syntax of, 69. d: in -τέος, take agent in Dative, 70: which ones used personally, 80. a: syntax of, when used impersonally, 80. b: when used preferably in the plural, 80. d.

Voices, interchange of, 31. 3. a.

Well, adversative, rendered by ἀλλά, 55. Obs. a.

When, how rendered, 92. a.

Whenever, how rendered, 92. b.

Whether . . . or, how rendered, 94. Obs.
Whilst, how rendered, 92. e.
Wishes, possible expressed by the Optative, 42. e: impossible, by the Indicative, or ὄφελον with the Infinitive, 42. Obs.: conjunctions introducing, 42. e.
With, rendered by Greek participle, 46. e. Accompaniment.
Without, governing participle, rendered by μή with participle, 48. d, and by ὥστε μή with Infinitive, 69. 2. b*.
Words, single ones as such, neuter, 6. f: list of, usually omitted with copula, 9. 1. e: list of, never first, 49. 3: order of, in a sentence, 88: logical order of, 88. 1: rhetorical order of, 88. 2.

GREEK INDEX.

α, three-fold nature of, as prefix, 70. 1. b.*: privative, syntax of adjectives compounded with, 69. b. 70. 1. b.
ἄγε, interjectional, 41. c.
ἄγχι, twofold construction of, 82. Obs. a.
ἄγων, translated *with*, 46. c. Accompaniment.
-άζω, force of, as verb-ending, 47. 1. c.
αἴ, and its combinations, all Epic, introducing wishes, 42. c. 42. Obs. 45. 2. b.
-αίνω, force of, as verb-ending, 47. 1. b.
-αιος, force of, as adjective-ending, 21. 2. b.
ἄκων, construed as a participle, 64. 1. b.
-αλέος, force of, as adjective-ending, 21. 2. b.
ἄλις, twofold construction of, 82. Obs. a.
ἀλλά distinguished from ἄλλα, 55. Obs. a.
ἀλλ' ἤ translated *except*, 55. Obs. a.
ἀλλήλων, origin of, and substitutes for, 25. 2.
ἄλλο τι ἤ; explained, 94. b.
ἄλλος, with and without the article, 7. g: illogical use of, how avoided in translation, 28. 2. b: distinguished from ἕτερος, 28. 2. a.
ἄλλως τε καί, explained, 53. c.
ἅμα with participles, 46. a: governs Dative of nouns, 82. c: ἅμα . . . καί = *simul . . . ac*, 53. 2.
ἀμύνω, variations in syntax of, 75. Obs. a.
ἀμφί, never suffers anastrophe, 51. 1: meanings and syntax of, 83. 9: in composition, 85. 12.
ἄν, as potential particle, distinguished from the conjunction ἄν, 49. 2: sign of potentiality, 43. b. 45. 1. 46. d: makes the relative ὅς indefinite, 49. 2: all conjunctions and combinations ending in, take Subjunctive Group forms, 86. 91. a. 92. b.
ἀνά, distinguished from ἄνα, 51. 1: used to form expression for distributive numerals, 21. 1. a: meanings and syntax of, 83. 5: in composition, 85. 8.

ἀναγκαῖος, used in personal construction, 81. Obs. b.
ἀνήρ, implying a man's profession, 62. Obs. b.
ἀντί, never suffers anastrophe, 51. 1: only preposition found with anarthrous Infinitive, 6. 1. b: interprets comparative genitive, 75. Obs. e: meanings of, 83. 2. a: in composition, 85. 3.
ἄξιος, governs the genitive, 69. e: Infinitive active and Infinitive passive depending on, in the same sense, 81. c.
ἀπό, distinguished from ἐξ in respect of meaning, and meanings of, 83. 1: in composition, 85. 1.
ἄρα, distinguished from ἆρα, 49. d: introduces both direct and indirect single questions, 94. Obs. d.
ἀρήγω, variations in the syntax of, 75. Obs. a.
ἀρχήν, when used adverbially, 50. b.†.
ἀρχόμενος, equivalent to a temporal adverb, 46. c. Time.
ἀσύνδετον, what, 52. Obs.
ἅτε, origin of, 53. 1. a: objective, with participles, 46. c. Cause.
αὖ and its compounds, 55. Obs. b.
αὐτός, its origin, comparison, emphatic position, emphasizing power, and idiomatic uses, 24. Obs.: used in comparing a person with himself at different times, 23. Obs. c, and as unemphatic and indirect reflexive, 25. b: different meaning of, according as the article precedes or follows, 7. e: ὁ αὐτός, syntax of, 70. 2.
ἄχθομαι, syntax of, 73.
-άω, force of, as verb-ending, 47. 1. a.
Βασιλεύς, used as a proper name, like Pharaoh, 5. 2. a.
βρύειν, various syntax of, 72. Obs. b.
Γάρ, makes the article demonstrative in Attic, 3. 2: emphasizes interrogative words, 49. c. 94. b: variously translated, 57.
γε, a particle, 49. a: written in one word with ἐγώ, σύ, 30. Obs. a.
γίγνεσθαι, idiomatic phrases formed by, with διά, 83. 6. a.
-δα, as adverb-ending, an old accusative, 50. b.
-δε, force of, as suffix, 11. c.
δέ, correspondent of μέν, 55. a: when repeated, merely copulative, 55. b: substitutes for, 55. Obs.: makes the article demonstrative in Attic, 3. 2.
δεῖ, omission of, before Infinitive expressing necessity, 45. 2. e.
δεῖνα, indefinite, 28. c.
δέω, phrases formed with, 46. e.
δή, emphasizes relatives, 30. Obs. c, and all sorts of words, 49. c.
δῆλος, may be translated adverbially in certain phrases, 22. b: takes a participle in the personal construction, 81. Obs. b.
-δην, as adverb-ending, an old accusative, 50. b.
διά, distinguished from Δία, 51. 1: meanings and syntax of, 83. 6: phrases formed by, with εἶναι, ἰέναι and the like, 83. 6. a: in composition, 85. 9.
ἥκειμαι, phrases formed with, 82. d.

διαλιπών χρόνον, equivalent to a temporal adverb, 46. c. Time.
δίκαιος, used in the personal construction, 81. Obs. b.
-δόν, as adverb-ending, an old accusative, 50. b.
δωρέομαι, twofold construction of, 76. Obs.
ἐγγύς, twofold construction of, 82. Obs. a.
Ἐγώ, origin of, 24. a.
εἰ, originally temporal, 59. 2: used in the sense of *ὅτι* after *verba sentiendi*, 48. 2. b. 89. a: introduces indirect questions, 94. Obs.: introduces even the Infinitive in *oratio obliqua*, 97. b: together with its combinations, *εἰ γάρ*, *εἴθε*, introduces wishes, 42. c. Obs. 45. 2. b: its compound *εἴγε* = *siquidem*, 92. Obs.
-εἰ, as adverb-ending, an old dative, 50. b.
-εια, force of, as noun-ending, 20. a. b.
-ειος, force of, as adjective-ending, 21. 2. b.
εἰμί, syntax of with genitive, 13. a. 13. 4. c, with dative, 73: phrases formed by, with *διά*, 83. 6. a.
εἰπέ, interjectional, 41. c.
εἰς, resolves the *dativus commodi aut incommodi*, 70. 1. f: used to form expression for distributive numerals, 21. 1. a: in N. T. introduces result, 83. 4. a: modified by *ὡς*, 83. 4. b: meanings of, 83. 4. a: in composition, 85. 7.
εἰς Ἅιδου, and the like, explained, 68.
-εις, force of, as adjective-ending, 21. 2. b.
εἴτε . . . εἴτε, in indirect double questions, 94. Obs.
εἶχον, as auxiliary of the pluperfect, 88. a.
ἐκ or *ἐξ*, distinguished from *ἀπό* in respect of meaning, and meanings of, 83. 1: in composition, 85. 2.
ἕκαστος, omission of, 28. 1.
ἐκεῖνος, distinguished from *ὅδε* and *οὗτος*, 29. a. b.
ἑκών, construed as a participle, 64. 1. b.
ἔλαττον, adverb, used for corresponding adjective, 63. 2. a: syntax of, 69. 1.
ἐλεύθερον ἦμαρ, explained, 21. a.
ἐμπίπτειν, threefold construction of, 85. 5.
ἐν, meanings of, 83. 3. a: in composition, 85. 5.
ἔνδοθεν, pregnant use of, 84. Obs.
ἕνεκα, syntax of, 82. Obs. c.
ἐν τοῖς πρῶτοι = *πρὸ πάντων*, 3. 2.
ἔνι for *ἔνεστι*, 51. 1.
ἔνιοι for *ἔστιν οἵ*, 67. 3. b.
ἑξῆς, adverb governing genitive, 82. c.
ἑξόν, accusative absolute, 64. 2. c.
-εος, force of, as adjective-ending, 21. 2. b.
ἐπεξήγησις, what, 52. Obs.
ἐπί, meanings and syntax of, 83. 10: modified by *ὡς*, 83. 4. b: in composition, 85. 14.

ἔπι for ἔπεστι, 51. 1.
ἐπίδοξος, ἐπικαίριος, ἐπιτήδειος, all used in personal construction, 81. Obs. c.
ἔρχεσθαι, phrases formed by with διά, 83. 6. a.
-έσομαι, termination of all futures middle and passive, 35. 1.
ἔστε for ἐς ἱ. e. εἰς ὅτε, 53. 1. a.
ἔστιν οἵ, declined throughout, 67. 3. b.
ἕτερος, distinguished from ἄλλος, 28. 2. a.
εὐθύς, with participles, 46. a.
-ευς, force of, as noun-ending, 20. a.
-ευω, force of, as verb-ending, 47. 1. a.
ἐφεξῆς, adverb governing genitive, 82. c.
ἐφ' ᾧτε, with Infinitive, more rarely with Indicative, a substitute for εἰ, 93. 2.
ἔχω, present Indicative of, as auxiliary of the perfect tense, 36. b: imperfect Indicative of, as auxiliary of the pluperfect tense, 38. a: present participle of, as auxiliary of the present tense, 34. a: translated *with*, 46. c. Accompaniment: idiomatic phrases formed with, 82. d.
-ίω, force of, as verb-ending, 47. 1. a.
Ζεύς, omission of, with some impersonals, 65. 1. b.
-ζω, force of, as verb-ending, 47. 2. b.
ἤ, comparative, 69. 1. 2. b: disjunctive, 56. a: in double questions, 94. c: ἡ κατά = *quam pro*, 69. 2. b.
ἦ, and ἦ μήν, emphatic, 49. a: interrogative, 94. b.
ἠδέ, copulative in Epic, 56. Obs. b.
ἦ δ' ὅς, explained, 30.
ἦ, augmentative of the superlative, 23. Obs. a.
ἥκω, idiomatic phrases formed with, 82. d.
-ηλός, force of, as adjective-ending, 21. 2. b.
ἡμέν . . . ἠδέ, copulative in Epic, 56. Obs. b.
ἦ μήν, common in oaths, 49. a.
ἥμισυς, takes gender of its regimen, 68. 3. b.
ἦτοι, common in contrasts, 49. a. 56. a.
θέλω, denoting natural necessity, 34. b: auxiliary of the future, 35. e.
-θεν, -θι, adverbial suffixes, 11.*. 50. c: force of, 11. c: interchanged with one another, 13. 1. a.
θηλυκός, distinguished from θῆλυς, 21. 2. c.
ι, metathesis of, 31. a.
-ί, emphatic ending of demonstratives, 30. Obs. d: old dative-ending, 50. b.
-ία, force of, as noun-ending, 20. b.
-ιάω, force of, as verb-ending, 47. 2. a.
ἴδε, interjectional, 41. c: ἰδέ for ἠδέ in Epic, 56. Obs. b.
ἰέναι, phrases formed by, with διά, 83. 6. a.
-ίζω, force of, as verb-ending, 47. 1. c.

ἴθι, interjectional, 41. c.
-ικός, adjectives in, derived from verbs, 21. 2. a: and from nouns, 21. 2. b: syntax of the former, 69. d.
-ιμος, force of, as adjective-ending, 21. 2. a.
ἵνα, supposed origin of, 59.*: when = 'in which case', 90. a. 90. Obs. c.
-ινος, force of, as adjective-ending, 21. 2. b.
-ιον, force of, as noun-ending, 20. c.
-ιος, force of, as adjective-ending, 21. 2. b.
-ίσκος, force of, as noun-ending, 20. c.
ἴσος, syntax of, 70. 1. a. 70. 2.
καθάριος, distinguished from καθαρός, 21. 2. c.
καί, copulative, 53: adverbial, 53. 2: adversative in N. T. 55. b.*: translated *as*, 52. 70. 2.
καὶ ὅς = *et is*, 30: καὶ εἰ, in concessive clauses, 93. 3.
κατά, meanings and syntax of, 83. 7: distributive force of, 21. 1. a. 28. 1: adverbial phrases formed by, 83. 7. b: in composition, 85. 10: compounds of, meaning *accuse* or *condemn*, syntax of, 75. Obs. d.
κε, Epic potential sign, found with future Indicative, 43. b.*.
κεῖμαι, idiomatic phrases formed with, 82. d.
κελεύω, twofold construction of, 66. c.
κοινός, twofold syntax of, 70. 1. a.
κύκλῳ, hesitates between substantival and prepositional construction, 82. Obs. b.
λαβών, translated *with*, 46. c. Accompaniment.
λανθάνω, translated adverbially, 46. e.
λέγω, twofold construction of, 66. c.
λιτότης, what, 48. 2: in negation, 48. 2. a: in εἴπερ τις καὶ ἄλλος, 53. 2: in the use of ὥστε with the Infinitive, 90. Obs. c.
Μά, particle of adjuration, syntax of, 82. b.
-μα, force of, as noun-ending, 20 a.
-μαι, personal ending in verb, origin of, 31. b: what verbs in, have passed into -ω form, retaining however future middle, 31. 3. b.
μᾶλλον, omission of, 23. a.
μεῖον, adverb for corresponding adjective, 63. 2. a: syntax of, 69. 1.
μείωσις, what, 48. 2.
μέλλω, in present and imperfect with infinitive, denotes endeavour, 34. c. 37: auxiliary of the futures, 35. e. 35. 2. d.
μέμφομαι, sixfold syntax of, 75. Obs.
μέν, making the article demonstrative in Attic, 8. 2: correspondent of δέ, 55.
μέντοι, adverb and conjunction, 55. Obs. c.
μετά, meanings and syntax of, 83. 11: in composition, 85. 15.
μέτα, for μέτεστι, 51. 1.
μεταξύ, with participles, 46. a.
μετέχειν, various syntax of, 72. Obs. a.

οὐχ ὅτι = οὐ μόνον, 54: when translated *not only not*, 54. 1: when = *nedum*, 54. 2.
ὄφελον, omission of, in the Odyssey, before the Infinitive expressing a wish, 45. 2. b.
ὄφρα, found with future indicative, 90. a.
-όω, force of, as verb-ending, 47. 1. b.
Παῖς, omission of, 8. Obs. b.
πάλαι, idiomatic use of, with present and imperfect Indicative, 34. c. 37.
παρά, in its threefold construction, interprets the local force of the three oblique cases, 11. e: after comparatives, with the accusative, 69. 1: meanings and syntax of, 83. 12: in composition, 85. 18.
πάρα for **πάρεστι**, 51. 1.
παρὰ μικρόν, and the like, twofold meaning of, 83. 12. a.
παρεκλήσιος, syntax of, 70. 2.
πᾶς, with and without the article, 7. f.
πιστέον, twofold syntax of, 60. c.
πίμπτος αὐτός, explained, 24. Obs.
περ, an intensive suffix, 30. Obs. b. 49. a.
περί, meanings and syntax of, 83. 9: in composition, 85. 13.
πέρι, for **περίεστι**, 51. 1.
περιβάλλομαι, double syntax of, 76. Obs.
πλέον, adverb for corresponding adjective, 63. 2. a: syntax of, 69. 1.
πλήν, both preposition and conjunction, 82. Obs. d.
πολλαχοῦ, an old Genitive, 13. 1. a.
πολλοί, with and without the article, 7. g: usually a separate specification, 53. b.
πολύ, **πολλῷ**, augmentatives of comparison, 23. Obs. a.
πολύς, takes gender of its regimen, 68. 2. b.
πορεύεσθαι, phrases formed by, with **διά**, 83. 6. a.
ποτέ, emphasizes interrogative words, 49. c.
πότερον . . . ἤ, introduces both direct and indirect double questions, 94. Obs. d.
ποῦ, an old genitive, 13. 1. a.
πρίν, syntax of, 92. d. a.
πρό, meanings of, 83. 2. b: in composition, 85. 4.
προορᾶν, threefold construction of, 74. Obs. c.
πρός, with the accusative, resolves the *dativus commodi aut incommodi*, 70. 1. f: meanings and syntax of, 83. 13: modified by **ὡς**, 83. 4. b: in composition, 85. 17.
πρῶτος ἔγραψα, distinguished from **πρῶτον ἔγραψα**, 22. Obs.
-ρος, force of, as adjective-ending, 21. 2. b.
-ς, final in Nom. Sing. of nouns, origin of, 11. a.
-σε, adverbial suffix, 11. c.
-σείω, force of, as verb-ending, 47. 2. a.
-σια, **-σις**, force of, as noun-endings, 20. a.
-σκω, force of, as verb-ending, 47. 2. b.

ὀλίγοι, with and without the article, 7. g.
ὅμοιος, syntax of, 70. 2.
ὁμοῦ, twofold syntax of, 82. Obs. a, and of adjectives compounded with, 70. 1. a.
ὅμως, distinguished from ὁμῶς, 55. Obs. d.
ὅποι, pregnant use of, 84. Obs.
ὅπου, pregnant use of, 84. Obs.
ὅπως, augmentative of the superlative degree, 23. Obs. a: with future Indicative in imperative sense, 35. c: as final conjunction, 59. 90. a: with future Indicative, substitute for εἰ, 93. 2.
ὅπως μή, with verbs of fearing, 59. 3.
ὅς ἥ ὅ, radically different from ὁ ἡ τό, yet originally demonstrative in force, 30: used for other relative pronouns, 30. a: how made indefinite, 30. b. 49. 2.
ὅσος, with the Infinitive, 91. b: in the neuter, augmentative of the superlative degree, 23. Obs. a, and even of the positive degree, 23. Obs. b.
ὅσον ... τοσοῦτον, ὅσῳ ... τοσούτῳ, = the ... the, 23. Obs. d.
ὅστις, an instance of inverse attraction, 30. b.
ὅτε, origin of, 53. 1. a.
ὅτι, origin of, 59. 1. a: as augmentative of the superlative degree, 23. Obs. a: omission of, before declarative clauses, 89. b: may introduce a direct quotation, 95. a: may introduce the Infinitive in *oratio obliqua*, 97. b.
ὅτι μή, with verbs of fearing, 59. 3.
οὐ, distinguished from μή, 48. a. e: presence of, in conditional and imperative clauses accounted for, 48. 2: after comparatives, untranslatable into English, 48. 4. f: in single questions, expects an affirmative answer, 48. e. 94. b: in double questions, how used, 94. c.
-ου, adverbs in, old Genitives, 13. 1. a.
οὗ οἷ ἕ, originally self, 25. 1. b: moribund in age of Pericles, 24. a: how supplemented as merely personal pronoun, 24. a: form ἕ both singular and plural, 25. 1. a.
οὐδέ, distinguished from οὔτε, 56. c.
οὐδείς ὅστις οὐ, explained and declined, 67. 2.
οὔκουν, distinguished from οὐκοῦν, 58. Obs.
οὐ μή, used only with future Indicative, and with aorist of the Subjunctive Group, marking with both a strong prohibition, 41. a. 48. 4. e.
οὐ μὴν ἀλλά, explained, 55. Obs. a.
οὖν, emphasizing indefinite relatives, 30. Obs. c, and interrogative words. 49. c.
οὔτε, distinguished from οὐδέ, 56. c.
οὗτος, distinguished from ὅδε and ἐκεῖνος, 29. a. b.
οὐχ ὅπως = οὐ μόνον, 54.

ὕπο, for ὕπεστι, 51. 1.
φέρε, interjectional, 41. e.
φέρων, translated *with*, 46. e. Accompaniment: φέρων and φερόμενος, idiomatic use of, 46. e. Manner.
φθάνω, idiomatic uses of, to mark priority of time, 46. e. 92. e.
-φι, Homeric suffix, origin and use of, 15. e.
φιλέω, with Infinitive, denotes natural necessity, 34. b.
χάριν, hesitates between substantival and prepositional construction, 82. Obs. b.
χρή, omission of, before Infinitive expressing obligation, 45. 2. e.
χρῶμαι, syntax of, 73.
χώρα, omission of, 8. Obs. b.
ὦ, position of, 87.
-ω, origin of, as verb-ending, 31. a: an aggressive form, 31. 3. 5.
-ώδης, -ωλός, force of, as adjective-endings, 21. 2.b.
ών, nouns in, a sort of collectives, 20. d.
ῳος, force of, as adjective-ending, 21. 2. b.
ὡς, distinguished from ὥς, 50. d: variety of conjunctional power possessed by, 59. 1. c: with finite verbs, may introduce a *wish*, 42. c: with participles, subjective reference of, 46. c. Cause. 64. 2. d: genitive absolute with, equivalent to ὅτι with the Indicative, 64: omission of, before declarative clauses, 89. b: seldom used to interpret apposition, 62. Obs. a: as augmentative of adverbs, and modifying them, 50. d: as augmentative of the superlative degree, 23. Obs. a: use of, after ἴσος and ὁ αὐτός, 70, 2: use of with prepositions, and to represent an omitted preposition, 83. 4. b.
ὡς . . . καί — *simul ac*, 53. 2.
ως, adverbs in, old Ablatives, 12. 50. a.
ὥστε, origin of, 53. 1. a: syntax of, 90. Obs. c: with Infinitive, a substitute for εἰ, 93. 2.
ὤφελον, with the Infinitive, expresses impossible wishes, 42. Obs.

SCHOOL SONGS WITH MUSIC.

ELEMENTS OF VOCAL MUSIC:

An Introduction to the Art of Reading Music at Sight.

By T. M. HUNTER,

DIRECTOR TO THE ASSOCIATION FOR THE REVIVAL OF SACRED MUSIC IN SCOTLAND.

PRICE SIXPENCE. CONTENTS:

Musical Scales—Exercises in Time—Syncopation—The Chromatic Scale—Transposition of Scale—The Minor Scale—Part Singing—Explanation of Musical Terms. With 29 Songs as Exercises, including Glees, Trios, Quartettes, and Rounds.

HUNTER'S SCHOOL SONGS.

FOR JUNIOR CLASSES. 60 Songs, principally set for Two Voices. First Series, 4d. Second Series, 63 Songs, 4d.

FOR ADVANCED CLASSES. 44 Songs, principally set for Three Voices. First Series, 6d. Second Series, 46 Songs. 6d.

*** TONIC SOL-FA EDITION of both Series.

Junior Classes, 3d. Advanced Classes, 4d.

SCHOOL PSALMODY:

Containing 58 Pieces arranged for three Voices, embracing Tunes suitable for Long, Common, Short, and Peculiar Measures. Price 4d.

*** *A Specimen Copy of one or more Books sent to Principals of Schools, post free, on receipt of half price in Stamps, by Oliver and Boyd, Edinburgh.*

Edinburgh: OLIVER AND BOYD.
London: SIMPKIN, MARSHALL, AND CO.

SECOND SERIES OF WADE'S SONGS.

Just published, price 6d.

SONGS FOR SCHOOLS.

WRITTEN AND COMPOSED BY

CLIFT WADE.

With Simple Accompaniment for Harmonium or Pianoforte.

SECOND SERIES, 25 SONGS.

CONTENTS.

1. The Morning Dawns.—2. God bless the Schools of England.—3. When the Summer comes Again.—4. Mine.—5. A Thousand Stars.—6. Read to me some thrilling Story.—7. The Boy and the Bee.—8. Britannia.—9. Grain by Grain.—10. Lullaby.—11. Bells of Evening.—12. O Give me Gold.—13. The Battle in the Snow.—14. Not a Blot in the Book.—15. Mother, do you think he's Sleeping?—16. A Blackbird sang in a Mulberry Tree.—17. The two little Trees.—18. Rest.—19. The Curfew Bells.—20. I Counted the Gleaming Stars last night.—21. The Old Man's Return to his Village Home.—22. Victoria.—23. Evening Song.—24. Look before you Leap.—25. We shall Reap what we Sow.

*** *A Specimen Copy sent to Principals of Schools, post free, on receipt of 3d. in Stamps, by Oliver and Boyd, Edinburgh.*

Also on Sale, First Series (27 Songs), Price 6d.

Edinburgh: OLIVER AND BOYD.
London: SIMPKIN, MARSHALL, AND CO.